The Universalist Leader

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July 4, 1925

Independence Day

Scripture—The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.—*Psalm 16:6.*

Blessed is the people whose God is Jehovah.—*Psalm 144:46.*

God of our fathers, known of old,
Lord of our far-flung battle line;
Beneath whose mighty hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget! Lest we forget!

—*Rudyard Kipling ("The Recessional.")*

Prayer—Our God and Ruler, we adore Thee for Thy guidance of our national life up to this very hour. Through dangers of many kinds Thou hast brought us, and though we have often suffered, yet Thou hast never forsaken us. On this day, the memorial of our beginnings as a nation, we would not be unmindful of that kindly Hand by which we have been led and safeguarded. May we celebrate this day, not as those who would obscure its meaning by confusion and clamor, but as those who would make of it a real holiday, a day of holy memories and hopes. And may our purposes be lifted to new levels of patriotism.—*Amen.*

"The Daily Alter."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

OUR INDEPENDENCE

ON the fourth of July we celebrate the 149th anniversary of the Declaration of Independence.

Unusual interest attaches to the celebration this year because we associate with it the 150th anniversaries of Lexington, Concord, Bunker Hill and Washington's taking command of the army at Cambridge. The July 4th celebration this year also sets the stage for the more elaborate celebrations coming next year to mark the sesquicentennial of our independence.

It was not originally in the minds of the men of the Colonies who opposed the arbitrary acts of the English government. They conceived of themselves as English freemen, fighting for the rights of Englishmen which had been slowly growing up from the days of Magna Charta and King John. They turned to independence only when blunder after blunder of King George III and his ministers drove them to it. It is important to recall this because it strengthens the solidarity of the English speaking nations to-day. The accident of the American Revolution made a terrible breach. It helps close the breach when we remember that we have common memories and common liberties, that our fight was not against the English people, but against the English government, and that in the struggle we had the sympathy of Fox, Burke, Pitt, other English leaders and great masses of English people.

The decision for independence came from the action of thirteen separate, virtually independent colonies. It is an illustration of collective action arrived at in spite of grave obstacles. It was taken because of the necessities of the situation. It gives us hope that whenever collective action of independent peoples is necessary for the progress or even existence of the race, that action will be agreed to.

When the Declaration was passed and the old Liberty Bell in Philadelphia rang out the news it proclaimed an aspiration and a determination, but not an accomplished fact. The aspiration was made a reality only by sacrifices of both men and women, soldiers, sailors and civilians, which it does us good to study and ponder. We have been reading of Ammundsen and his comrades hacking a way for their aeroplane out of the ice. They suffered incredible physical hardships. So did Arnold and his brave men fighting their way up through the horrors of a Maine wilderness in the depths of winter. So did the poor fellows on half or quarter rations at Valley Forge. So did the men who died on the prison ships of 150 years ago. So did an innumerable company whose names never were recorded.

Time has shown that independence was both right and inevitable. Those English speaking dependencies of Great Britain which did not join us in a war for independence have become independent by the mere lapse of years and by the substitution of a liberty loving government at Westminster for an arbitrary one. The British Empire has become the British Commonwealth of Free Independent Nations. Canada, Australia, New Zealand, South Africa, are not dependencies but members of a family.

That same time which has given independence to many has in a measure taken it away from all nations. In theory we retain, as we always will, our independence. In fact interdependence has taken the place of independence. The growth of means of communication, travel and trade, the spread of knowledge has made us mutually dependent.

We can not eliminate the bubonic plague alone. We can not end war by ourselves. We can not codify international law or make a large independent nation alone. We have no less liberty. The difference is between the man who lives far off in the woods alone and the man who lives in a city with a million other men.

Independence Day should not be prostituted by politicians seeking personal or party advantage. It should not be used for propaganda purposes either by those who want to abolish our navy and army or by those who want to create votes for large appropriations for military purposes.

It should be given to joyous celebrations and happy outings, in all of which there should be time for intelligent consideration of our independence, how it came, what it means, how it is being modified, how it could be lost and especially how each one of us can contribute to making it worth having.

And some thought is not out of place about our dependence on the unseen forces of the Universe—that mighty Power in which we live and move and have our being.

Those of us who believe it to be Infinite Per-

sonality, Wisdom, Strength and Love, may properly say so and express gratitude and praise.

* *

TWO CHURCHES AND TWO QUOTAS

THE Universalist church at Hop Bottom, Pa., Rev. R. S. Kellerman, pastor, decided that its quota for the Five Year Program, twenty dollars a year computed on exactly the same basis as every other quota, was less than it could do and doubled the quota, making it two hundred dollars for the five years instead of one hundred dollars.

The Universalist church at Fairfield, Me., Rev. Roderick J. Mooney, pastor, raised its quota from thirty dollars a year to one hundred, and paid in advance the five hundred dollars due for the five year period.

These may seem like comparatively small sums but they illustrate a broad and noble spirit. A stingy, self-centered church is a curious anomaly because it operates under the name of Christ.

The Hop Bottom and Fairfield churches are apt to find that there is "a giving which does not impoverish." They are sure to feel the power of the Holy Spirit.

* *

SIDE LIGHTS ON CHURCH UNION

THE long projected church union in Canada at last has been effected. Dr. Wm. E. Gilroy, editor of the *Congregationalist*, who has been in close touch with this movement and was present at the inaugural services of the new United Church of Canada, June 10, devotes practically the entire issue of the *Congregationalist* for June 25 to this subject and gives us the first complete, authoritative story of this epoch-making event. We reprint his story in part in this issue.

One hundred and seventy-four Congregational, 4,797 Methodist, and 3,835 Presbyterian churches give up their old names and old organizations and join the United Church. Six hundred and seventy-four Presbyterian churches stay out, "as non-concurring," and these bitterly assail the new movement.

For those who believe that unions of churches can not be made without cutting the financial nerve, let us hasten to report that a few days before the consummation of the union, the Methodists completed their Methodist National Campaign for four million dollars and reported $4,202,900 paid in on the day before the union went into effect. Presbyterians at the General Assembly prior to the consummation of union reported "the largest budget revenue in the history of the church."

Presbyterians, Methodists and Congregationalists have given up names hallowed by years of blessed Christian experience, but the way they feel about it was expressed by Dr. T. W. Stafford who represented the Methodists of Great Britain and Ireland: "Methodists the wide world over," he said, "are content to lose the name for the sake of the Kingdom. Methodism this day has lost the name in Canada, but the soul of Methodism goes on."

Dr. Carter of Hartford quoting these words later recalled the splendid utterance of Chalmers: "What care I for the Church of Scotland save as an instrument to build the Kingdom of God."

The success or failure of this new movement depends absolutely upon the spirit with which it is carried on. The "Basis of Union" is narrower than vast numbers in the movement would have liked, but the spirit on all sides seems to be to disregard the letter which killeth and to cherish the spirit which giveth life.

The Presbyterians opposed to union have tried every possible method, in the courts, in the Parliament, and by direct propaganda, to block it. In doing this they have been within their rights. We respect them for following their convictions even if we do not respect their convictions. But they make themselves ridiculous by assuming a holier-than-thou attitude and by pretending to be the really spiritual part of the Presbyterian Church. Anger and bitterness such as they have shown, and resort to petty tactics of obstruction, are not indications of spirituality.

* *

DEPAGE THE SURGEON

ANTOINE DEPAGE, the famous Belgian surgeon, physician to three kings, is dead. To Americans he is best known as the builder of the Ocean Hospital at La Panne, "the hospital of the Queen," which rendered such important service to all the allies from 1915 throughout the War, and also as the representative of the University of Brussels, who won the confidence of the Rockefeller Foundation and secured its powerful backing for a new medical and public health program for Belgium.

In his own country, however, he was known for his effective support of many reform movements. The city of Brussels, after the war, made him a senator in the Belgian Parliament. He was a member of the Liberal party, in Belgium as in England sadly reduced in numbers in the clash of Conservative and Socialist, but exerting an influence vastly greater than its numbers.

Dr. Depage, a distinguished practitioner and teacher before the war, threw himself into the struggle for liberty with tremendous energy. He was a man of herculean strength and he poured it out without stint. His hospitals at the front were some two hundred miles from those in his charge at the rear and there were the second line hospitals between. He covered the distance by motor—in emergencies—doing unbelievable things.

Truly broad and scientific, he reached out for the best scientific assistance obtainable, assembling not only Belgians but French, British, Italians and Americans for his staff at La Panne. He won the enthusiastic support of a group of the most promising young Belgian surgeons, many of whom made notable contributions to surgery during the war. Through him and with him the American Red Cross did some of its most effective relief work.

Unlike many men concentrated upon a specialty, Dr. Depage was interested in public health movements, in education in general, the rebuilding of agriculture, and other matters relating to the progress of his country and mankind. With a passion for progress he had

intelligence to see the practicable ways in which progress could be made and heroic courage in overcoming obstacles in the way.

He had an intense admiration for the United States and would have been here at least a few weeks every year had he been able to arrange it.

The United States, with all its wealth of big men, may profitably study the fascinating life of this big man of a little country.

Not so far as we know a professor of religion, we we are sure that in the sense of religion as the life of God in the soul of man—its kindness, its love of truth, its willingness to toil on for right and justice, he was a religious man.

* *

A GOOD THING IN THE WRONG PLACE

JUSTICE ALBERT H. F. SEEGER of the Supreme Court of New York State has handed down a decision making permanent an injunction against the Board of Education of Mount Vernon, N. Y., which restrains this board from allowing pupils of the fifth and sixth grades of the public schools to take forty-five minutes from each school week for religious instruction. In his decision Justice Seeger said in part:

> "The Education law, Section 620, describes the instructions required in public schools. Religious instruction is not one of them. Consequently it is unlawful and unauthorized for a Board of Education to substitute religious instruction in the schools in place of the instruction required.
>
> "The courts of this State and other States have uniformly discountenanced attempts to join religious instruction with instruction prescribed for the public schools.
>
> "If it is necessary or advisable that such instruction be given on school days, each day is long enough for such instruction without encroaching on school hours. The undesirable results of keeping children away from school were made obvious in war time, when many youngsters were forced to be absent from their studies by the general conditions. There are only 180 school days in the year, however, and there should be plenty of time for religious instruction at home or in the Sunday schools."

We have insisted steadily that it was a mistake for church school leaders to attempt to solve their problem in the way Justice Seeger now declares unlawful. Secondary school officials are practically unanimous against it. They sense instinctively the dangers in the situation. All that church school leaders say about the danger of leaving our children untaught religiously we agree with. The unscientific, uninteresting, fragmentary instruction in many Sunday schools is a matter of common knowledge. But that does not justify introducing a firebrand of discord into the public schools, or forsaking the time-honored American principle of separation of church and state.

The better way out is to make the church school so vital and interesting that the hour spent there Sundays and the activities which grow up around it the other days of the week become things children refuse to miss, to fill the 180 days of the year that are not school days with amusement, work and study which train in the things which make rounded men and women, and to inspire the home with a sense of its fundamental responsibility and the spirit of co-operation.

We are sorry that it has been left for "Free Thinkers" to wage this battle for the liberty of the individual and the efficiency of the public school. We are sorry that church people have made these court proceedings and this decision necessary. Now let church school leaders sit down and take stock and see if they can't get on the right side of this vital question.

So far as we are informed our own people have not been swept off their feet by this misguided attempt to do a right thing in a vicious and impossible way.

* *

IDEALS OF CHURCH MUSIC

AT the Cathedral Church of St. Paul, Episcopal, in Boston recently, Dean Rousmaniere had a service for the reception of new boys into the choir. The choir retired as usual at the close of the morning service but returned almost immediately. The greater part of the congregation stayed. The boys joining the choir were presented before the Dean. There they promised to perform faithfully their duties, obey the regulations and conduct themselves like Christians. Then all knelt in prayer. In his address to them the Dean called them "a part of the staff," linking them to himself and the clergy by the phrase, "we of the staff." He told them that the worship of the church was the central thing and that they were chosen to help lead it. He impressed upon them that choirs were not to render selections, but to help the congregation praise God.

Then to boys of one, two, three and four years standing he presented in succession tokens of their service. The boys who had been given honorable discharge during the year by reason of the voice changing were called up last of all, publicly thanked, given their certificates and asked to use their training to help the public worship.

It was a demonstration of most effective religious education which goes on in this choir.

The choirmaster, Arthur M. Phelps, describes in a brief article the three choirs of the church: the choir boys and men for the morning and vesper services; the choir of adult men and women for the evening service. He closes with this statement which explains in part, at least, his success:

"Then we have what I like to refer to as our largest choir, that is, the congregation, which, by its splendid participation in the singing of the hymns, is a great source of inspiration to those of us who sit in the chancel.

"It is my desire and hope that as time goes on we can weld more and more into one great body these three units of our musical offering, that the two choirs, by the faithful preparation of their work, may inspire the whole body of worshipers to express to God, through His great gift of song, and the splendid hymns of the Church, their love, devotion and consecration to Him. Let us all think of our music, as we do of the rest of the service, as an offerin6 of our best efforts to God, who is the giver of all good things."

Cruising Cross Country

XXV A City with Nerve and Courage

John van Schaick, Jr.

ONE of the enjoyable things we did in Pasadena was to visit the beautiful home of Eleanor Bissell, the Hartford girl who began going to Pasadena winters back in 1907 and continued by buying in 1912 a large house, a lovely garden and a beautiful view of the mountains. Miss Bissell has gone away for a year or more "back East" and to Europe, but was represented by her friend, Miss Harper, who brought together a delightful dinner party for us, including Dr. and Mrs. Henry, Mrs. Patterson, and Miss Weir of the Red Cross.

A striking thing about Miss Bissell's place is the natural amphitheater on her grounds shaded by an enormous pepper tree where teas and garden parties, benefits and open air plays are given, and large meetings held. Not only has Miss Bissell been active always in the church, but for five years she has been president of the Drama League, increasing the membership in that time from forty to six hundred, and making it a real educational force in the community.

When we came back to Los Angeles from Riverside it was like coming back to Pasadena again, for in fact the two make one great city. The Pasadena people were over to the church affairs here and the Los Angeles people took us over to church affairs there—even on our last night giving us a chance to see the Pasadena Men's Club and to have a thoroughly delightful evening.

In Denver they told us that the area of their city was greater than that of London.

In Los Angeles, it must be about as great as all England. The city stretches for miles in every direction. It has annexed suburb after suburb. The meter on the taxi ran up two dollars on our trip from the railway station to the hotel. It ran up another two dollars on the first call we made (in our own section of the city). Before one agrees to go see anybody here he had better find out whether he has time and money.

We are five miles from "Main Street" in a hotel called the Ambassador, standing on twenty or more acres of ground. It is a place in which one can get everything from stamps to false hair, and do everything from golf, tennis and swimming to joining the noble order of the Mystic Shrine.

Last night 15,000 Shriners were here in the auditorium of the hotel, and they initiated 600 candidates. They filled the main dining room, the Cocoanut Grove dining room and surged down into the Coffee Shop, which is the kind of Coffee Shop where you can get coffee, a complete *table d'hote* dinner and an *a la carte* service taking in everything one can think of.

While we were taking our dinner in the coffee shop these "nobles" arrived. My wife looked dubiously at group after group wearing the red fez. Then they began to sing and shout and demand what was the matter with whom. They gave us "Hail, Hail, the Gang's All Here," "Oh, How Dry I Am," "Oh, What a Liar Everybody Is," "Oh, They Pushed the Damper In and They Pushed the Damper Out."

Several rose and with arms around each other's shoulders sang pitiful, touching ditties about comradeship, friendship, and things we could hardly make out. Liberated souls, representative of the best in our free untrammeled American life, they felt no need to sing any of the conventional four parts or even to stay together. Dinner service was delayed, but all went well except when I told my wife that "the feeble female brain did not comprehend these sublime mysteries."

Later we watched the hundreds of candidates march down the lobby, tagged white, or red, or black; we saw the band in brilliant uniform march into the auditorium, and then seven or eight of the most gorgeously robed creatures ever seen outside of Tibet—probably the bishops of the shrine, the noblest of the nobles—file into the hall in magnificent procession.

Sunday, May 17, 1925.

. . . . . .

There are fascinating views from this hotel. The spacious grounds are doubly peaceful after the bustle of the city. It is an oasis in the rush. The lawns form a golf course, the walks are bordered by flowers, in which roses take the lead. A quiet walk before going to bed in what seems like the country, or a little stroll in the morning, gives new life.

And to our surprise, if we wake up at night we find the mockingbird tuning up, singing just a few notes under his breath as if to tell us he is here—all is well—there are no specters in the dark—and the sunrise is on its way.

The range of mountains to the north and northeast may be seen from our windows and from every part of the grounds. They are one of the great natural beauties of the city.

Los Angeles itself is beautiful in spots, ugly in spots, interesting throughout. There are miles and miles of broad, beautiful streets bordered by palms and built up with stately, detached houses set in gardens. There are miles and miles of houses rather mean and shabby.

The city represents one phase of development on this continent. It is a city in the making, and the men doing it are bold, venturesome, generally competent, but often with more bitten off than they can chew. One does not feel like criticising them, for one is sure that eventually they will get the tough morsel chewed, swallowed and digested.

Going to the port of Los Angeles, as we did Monday, we traveled twenty-three miles by fast electric—all in the city. Practically all the way there were bungalows or shacks on lots forty or fifty by 100 or 125 feet, which people had paid $1,000 or $2,000 for. On these lots often they were living in portable garages they had bought for as low as $50, in two room bungalows for $250, or three, four or five room bungalows for which they had paid from $700 to

$2,000 (f. o. b.). And stretching over these miles of bungalows were poles carrying aerials. A man might live in the room with his Ford but he had a wireless.

These people, many of them, work at the port, at the oil wells, on the truck gardens, or in the main part of the city. Some of them came here expecting to get work easily. They found a city full of folks who had come for their health, with some means, and able and willing to take jobs at half the usual wages. The work of the Charity Organization Society here must be enormous. And the port? San Francisco, with its wonderful natural harbor, laughs at it. It almost entirely is due to the vision and courage of the business men of Los Angeles. It is like a narrow little river five miles long, stretching from Wilmington or San Pedro down to the breakwater. The channel is said to be a thousand feet wide and thirty feet deep. It broadens out behind the breakwater and stretches across shallows which are to be dredged and protected by another breakwater. I can't tell you how many bonds they have issued to build it, but one thing we can say for them, they have not waited for Congress to do it all or for us in Boston and New York to pay for it.

I hesitate to mention the statistics of the port. "The Real Future of Los Angeles Seen in Foreign Commerce," says the feature story in the Sunday paper. This is the way the story begins: "Every daylight hour some ship rises out of the sea lane of the world to enter the port of Los Angeles. They are not phantom argosies, either. They are live ships, and they come in person breathing the romance of far places and the competition of cities. They come from San Francisco and New York, from Hongkong and Sydney. And this is the song they sing: Los Angeles, with its once ridiculed 'harborette' is now the sixth ranking seaport city of the United States."

I must not be held responsible for the following paragraph if any of our subscribers in San Francisco should happen to see it.

"San Francisco surrendered her supremacy as the principal seaport on the Parific Coast to Los Angeles only last year. Until 1924, San Francisco led Los Angeles as a world-trade city. Now Los Angeles leads San Francisco in foreign commerce. During the last fiscal year Los Angeles jumped from tenth to sixth place in foreign commerce. She is now the sixth ranking seaport in the whole country. Buffalo comes fifth and San Francisco is seventh."

The eloquent high power speaker on the S. S. Catalina on which we sailed down the harbor yesterday said, "In coastwise shipping the port of Los Angeles outranks New York."

Long Beach, a separate city of 100,000 people more or less, adjoining the port of Los Angeles, has a rival harbor but may combine forces with the aggressive young giant alongside.

Both Long Beach and Los Angeles have struck oil. The wealth in the oil has enabled them as municipalities to do things other cities would not dare attempt.

My friend, a loyal citizen of Los Angeles, spoke of one phase of the oil business as we traveled through these miles of oil wells. "The stock promoters run special buses out here," he said. "They have a spellbinder to talk to the prospective customers and they fall over one another to buy stock. I have known only one man who ever drew a dividend, and he only drew for one year." Still there is no denying the fact that there is wealth in the oil. They even strike gushers within the city limits.

The real estate market here has been quiet for the last year. Still they put on a bold front. "Fifteen years ago," said the official orator on the ship, "that land we now are passing could be bought for 25 cents a foot. To-day you couldn't touch some of it for $55,000 a foot." And my friend, a conservative, honest, real estate man himself, said that "probably that is true." Wilmington (the city on the harbor now a part of Los Angeles) had 4,000 people one year ago and has 15,000 now.

They claim that 200 lines of ships put into the harbor now against nine two years ago. Even if we say 100 as against nine, it is a remarkable increase.

The interesting thing about the city is its optimism and its courage. The men running things dare tackle stupendous jobs. They good-naturedly admit the setback they had from the hoof and mouth disease a year ago, the alleged outbreak of plague and the way these things were played up in Middle West and Eastern papers. They recognize the unusual boom in Florida and do not seem jealous. They talk like people who are sure of what they have to offer and of what they can accomplish. I would not be afraid to invest in Los Angeles, but I should not pay the prices asked.

We have had a delightful time here with our Universalist people. At the center of everything Universalist stands Dr. C. Ellwood Nash—some time president of Lombard, some time pastor in Brooklyn, some time Field Secretary of the Universalist General Convention and on the Board of Trustees, and all the time a big, forceful, dominating, irresistible personality, and one of the greatest preachers we have produced. Mrs. Nash is a good second. A big family of charming girls with their husbands and children stand by and now the parish has the Rev. Clinton Scott, formerly of Philadelphia, as an assistant. In my opinion it takes a very special type of man to be a good assistant. Scott is that. He is loyal to start with and to end with. He tells me that Dr. Nash is the most eloquent preacher in our denomination. Scott has broad shoulders, and needs them for his dearly loved wife has had a continual fight for health since she has been here.

In Sunday school they had 107 present. In church I estimated 150. Mrs. Norman Bridge came for the first time since her great loss. Prof. Bruce Baxter, our dear friend, who has the chair of Homiletics at the University of Southern California, came into the pulpit with us and offered a beautiful prayer. Dr. Nash had invited me to preach, but at my special request he took twenty minutes to outline the great theme he spoke on at the General Convention in Washington in 1903, "The Genius of Universalism." In spite of a desperate illness of a year ago and some physical limitations still—how effectively he does preach!

We shall print in the *Leader* what he said if we

can get it. It was on the text "Philip saith unto him, Lord, show us the father and it sufficeth us."

Murray and the other Universalist fathers had a conscious union with God. Later Universalists have been content to theorize about God.

The warm, vital, throbbing religious experience, the union with God, the consciousness of the Divine, is the essential.

The rationalizing of theology, important though it may be, must not be made a substitute.

I told the congregation the story of how Dr. Crowe failed to keep his appointment to preach the occasional sermon in Washington in 1903, how Dr. Nash was called upon to take his place with little chance to prepare, and how magnificently he rose to the opportunity. I took the liberty of suggesting that we were homesick for a sight of Dr. and Mrs. Nash in a General Convention once more, and that I hoped they would be sent to Syracuse.

For the evening service the Y. P. C. U. took charge, arranged a beautiful little reception for us, and had a service full of devotion which was brightened by delightful music. They kept me answering questions informally for forty-five minutes, and then conducted us all down to a 9 p. m. Sunday night banquet. Again relatives of relatives were present. Again a delegation from Pasadena showed up. Again the Coast Universalists showed how they could do things. The last thing that the orchestra played before we rose from the tables was Wagner's "O Thou Sublime Sweet Evening Star"—than which nothing ever stirs me more.

We have seen here Mrs. Martin, the new president of the State Missionary Association, daughter of Rev. Wm. F. Dickerman of New Haven, Mrs. Case, daughter of Rev. Samuel A. Davis—who preached in several New England states—and her family, and Mrs. Gould, daughter of the Rev. Charles Conner of Massachusetts. We have called also at the home of the son of Dr. Charles H. Eaton of New York, Dr. Douglass Eaton, a specialist in nerve diseases, out here only four years, happily married, with two beautiful children, a charming home and an established practise.

The family of another Universalist minister was represented at the convention in Riverside in the person of Mrs. Jennie Conger, daughter of Rev. E. L. Conger.

We have heard the story of how Universalists labored to build this church—Dr. Geo. H. Deere, then at Riverside, the Rev. Mr. Rice, one of the brothers of Dr. Clarence E. Rice of Washington, Dr. Henry Lowell Canfield, ninety-seven or ninety-eight years old to-morrow, Dr. Conger and others. Through their labors the way was opened at last for Dr. Nash to come in 1907 for his successful work.

We have been to Catalena Island twenty-five miles west of Los Angeles Harbor—a two hour sail over the Pacific.

We carry away beautiful memories—not so much of the glass-bottomed boats and the seaweed we saw growing, nor of the abalone shells we paid 50 cents for to the disgust of a San Francisco man who said, "Get them anywhere in San Francisco for 15 cents or two bits," nor of the diver who swam under the boat and blew bubbles at us, nor of the inquisitive gold-fish who nosed the glass, but of the perfectly enchanting ocean views, the rugged mountainous island, the hundred miles of the coast of California with its bold headlands, its long curving beaches, and its high mountains in the background floating blue and misty between the slowly heaving turqouise sea and the cloudless sky.

Los Angeles, Tuesday, May 19, 1925.

A Church with an Aim*

George Wallace Penniman

Blessed are the peace-makers, for they shall be called the children of God. *Matt.* 5 : 9.

SOME time ago the Universalist General Convention put forth this slogan: "A Christ Crusade to outlaw war, promote peace, exalt respect for law, and to secure through co-operation with other religious forces throughout the world a nobler Brotherhood." We have a right to congratulate ourselves on such a liberal, comprehensive and worthy aim, one fit for our Universalist Church. Can we live up to it? If so, we shall be putting our splendid, optimistic faith into practise; we shall be showing the world that our faith demands something great of us, and that we are striving to rise to that demand.

Some years ago in this Massachusetts Universalist Convention we had the privilege of listening to the late Professor Rauschenbusch. Do you remember that one of the stimulating and encouraging things that he said to us was that he thought the small church had a peculiar advantage in its superior opportunity to attain the aim which it set before itself? That is worth thinking of. Do you think it is true? If so, we may congratulate ourselves again, and go to it.

No faith has come to its best that must occupy itself mainly in defending itself. Let us trust that for the most part we have passed that stage. It is far better for us now to show the inspirational power of our faith by attacking vigorously the wrongs of the world, by trying with all our might to promote true Christian living. The beauty and strength of our faith must consist not alone in its splendid creed, which we think is the finest, not even in the statement of ideals, well stated in the slogan which we have quoted, but the beauty and strength of our faith must be in the constant endeavor to realize our ideals, and to put them across, or sell them, as the business man says. Faith without works is dead. We must be whole-souled in this business. Half-way and halting measures put us to shame. Let us stand for

*This was the occasional sermon delivered by Dr. Penniman at the Massachusetts State Convention at Salem in May.

something and let the world see that we stand for something. Better than building monuments to the fathers, better than creating endowments or framing rituals is a steadfast insistence on the highest and worthiest aim for our church and for the nation of which it is a part—a challenge to the world of to-day, to the human brotherhood in which we profess to believe, to the service of which we are in honor committed. Says Fosdick: "For a man to live in any generation and miss its real significance, to let its prophetic movements pass by him unobserved, while he joins in the clamor of the street, is moral failure." We certainly know what is the real significance of to-day, what its prophetic challenge is. After the terrible experience of the world war, is not the lesson borne in upon us in the words of our text and the slogan which our church has adopted?

More than ever are we challenged to live up to our professions. And to-day is our providential opportunity. The time has certainly arrived in which we are to see and make the world see that our faith is a great cause, a great dynamic, which is not to be restricted to the benefit of ourselves or our associates. The principles of our faith must be carried out into the world to save and bless the world. Now is the providential time for us to stand fast and make a specific application of that faith. Are we ready for it, or are we afraid to do it? Now is the providential opportunity for us not to impose our creed upon those who may have a traditional prejudice against that creed, but to offer all the strength we have to free the world from its jealous and tormenting fear, and incidentally to be helped ourselves and find our faith better established in the hearts of a world which so much needs to see this application of our faith. Here's our missionary opportunity! A mistaken principle or a mistaken zeal has vitiated much missionary effort in the past, and has prejudiced people against it, or Lord Salisbury could not have made his sarcastic comment, "First the missionary, then the convert, then the gunboat." At this critical moment will not the true Universalist say, "Not my little sect engaging in denominational rivalries and building monuments for itself, but my faith for the world which needs it, and so, too, my nation so far as I can assist, not against the world or in selfish isolation from the world, but in active help to the world?" The way to carry Universalism into the world is to insist on carrying the principles of human brotherhood into a world which is in dire need now of this faith of ours.

Can we neglect this opportunity? Is it true that this country of ours is the only obstacle to world union, that we might have it and set it to its beneficent work at once, but for America? Can a Universalist rest calmly under this reproach to his country? If the big things, the most essential things of life are to be done, all loyal souls must do their part. Let us not shrink from the severe but necessary implications of our faith! Shall we be content to rest in the very comforting promises of our faith, in our hope that it will ultimately prevail, and forget or ignore its present challenge? Well, we can do that, if we will, but it will only retard the progress of our church and our faith. Here in these critical years is the stern challenge and the peculiar opportunity for us. Can we neglect it? Can we fail to live up to our name and what it demands of us?

No, we can not ignore the challenge, we can not neglect the opportunity. For Universalism and what it means has become a necessity for the world. The great world, slow, halting, stumbling as it is, is at last becoming dimly conscious of this. Shall our little denomination with the biggest name on earth, which, as Rauschenbusch thought, might more easily than a larger host be a compact and welded body for this sublime faith, be found wanting and failing to comprehend its own faith at such a time of splendid opportunity? Shall we assist and inspire the world forward to brotherhood, or let it lag backward to barbarism, ruin and suicide?

We have come to a crisis, not a political one, but a spiritual one. However the politicians may hesitate or compromise, no religious man can hesitate or compromise. We can better afford to lose those who will not co-operate in this true and only fitting aim, than to earn the indifference or scorn of the world we will not help. Other churches are seeing this, other churches are hurrying to take part in this crusade for human brotherhood. Certainly the Universalist Church, with its peculiar advantage can not neglect its opportunity. God has tied humanity together and science has now brought us all into a little neighborhood. Therefore it has come to this. For the first time the human race has this choice—To live together as a family, or to destroy itself. Which shall it be? For it must be all one thing, or all the other. Can we fail in such a crisis?

What if we don't respond to this challenge and this opportunity? What if we try to compromise or go only part way? What if America does not respond, what if the Universalist Church does not face the crisis?

Brethren, we can not compromise. The Stoics, two thousand years ago, were saying that nothing is profitable for self that does not contribute to the good of the whole. They may not have understood the complete implications of that sublime faith. But that a Universalist in this twentieth century of our Lord should fail to understand is incredible. The Universalist should certainly think that nothing can be profitable for our church that is not profitable for the community, that nothing can be profitable for our nation that is not profitable for the world. Nations can never go back to their former isolation. The neighborhood has come. The only question for us is how to make that neighborhood a brotherhood. We are getting behind the times. We must hasten our steps to catch up. There is something wiser, better and more necessary than sporadic and frantic efforts now and then to keep the peace. We must be peace-makers, those who patiently and wisely fashion the course of things so as to make and hold a concert for peace and a justiciary for the differences of the nations. You can not compromise with war by sanctioning any of its procedures. Have contending nations ever observed international law? Compromise gets you nowhere, only retards or blocks the cause you wish to further.

We can not stop to consider the dreadful possi-

bilities and tendencies of the world, if the spirit of true Universalism does not prevail. We must make the same Christian morality which has come to prevail between individuals to hold between nations, or we must finally conclude that the nations are to be like the beasts in the jungle, ready to leap at each others' throats. It must be all one thing or all the other. Eighty-five per cent of American taxes goes to the expense and obligations of war, only fifteen per cent for the practises of peace. Are you content with that? If you have more wars, it will be worse than that. You see we are spending about seven times as much for defense as for the development of our country in all ways. Is what we have to defend worth so much less than it costs to defend it? Some have regretted that the World War was not carried further, carried into Germany. But it staggers the imagination to think what that would have been. Whole populations destroyed by famine, gas, bombs, disease germs. We were just coming up to the extreme horrors of war. War takes the youth for suffering and sacrifice. What more abominable thing than that we oldsters should be a willing party to the sacrifice of the youngetss! Disorder and crime are always in the wake of war. Never was there so much crime in the world as now. Do we not know that war is largely responsible for it?

There is one way and only one, but that a reasonable and most hopeful way to avoid war. The only way to avoid war is for us to help other people to find some other method of settling disputes. You can not curb war, you can not limit it, you can not pull its teeth. The only remedy is to abolish it altogether. And there is just one way to do that. And that is action in the spirit of Universalism. All nations getting together with faith in our common humanity to provide a good and sufficient way of settling disputes without war. This can be done in one way and in only one way—by the spirit of Universalism, the spirit of brotherhood, the willingness to believe that men can get together to cultivate peace. We are not to proceed on negations. We are to proceed on great affirmations. It is not saying Thou shalt not fight, but, We will co-operate. If we wish a continued prosperity for our own country, we must help other lands to be prosperous. We must help restore Europe to prosperity. Lloyd George may have been a rather tricky politician, an opportunist, but he was certainly right when he declared that if war is to be done away, it can only be by mobilizing the forces of religion for peace. There is but one way to do away with the horrors of war, but there is one reasonable and hopeful way.

But to live our faith and apply it in this way is difficult. Yes, it is difficult. We had better not minimize the difficulty or try to persuade ourselves that it can be readily accomplished.

To stand loyally for one's religious denomination, to do one's best to promote one's church is a commendable and useful thing. But to nurse sectarian suspicions and jealousies is a most unchristian thing. It blocks the progress of true religion. So to be loyal to one's nation is a good thing, but to cherish traditional hatred of another nation, to foster international suspicions and greed and panic is a most reprehensible thing. We have got to live above these dangerous tendencies. We have got to see how we can be true Americans without hating or distrusting other nations. And this love of country, this patriotism, this national "honor," must submit to have its claims investigated, and we must remember that it is a fundamental principle of jurisprudence that none can be judge in his own cause. If this principle must be recognized between individuals, it must be recognized between nations, if we are to keep the peace. Right, indeed, is more precious than peace, but we must first be sure that it is right. If our cause is just we must see that it is only strengthened by the decision of a just court.

Is it difficult for us to understand this and abide by it? Yes, but if our religious faith is as sane and strong as we claim, it will only challenge us to such trials. We shall welcome wrestling with them. We shall not be dismayed. Prof. Jacks has reminded us that "the difficulties of faith have always been up to the limit of endurance." Of course. How else can we attain a strong and virile faith? Was the anti-slavery crusade won without difficulty? Was the hundred year fight for temperance and prohibition an easy battle?

But there are certain helpful considerations to keep in mind and to keep up our courage. We are not required to understand in advance and to work out in the beginning all the details of making and securing a permanent peace. We may not see our way. Who does? But can we not give our aid and encouragement to any scheme which gives promise and will make an earnest trial for peace? We certainly do not know how every soul is to be saved. But we can believe in ultimate universal salvation, and work with all our might for our faith, knowing that it can not prevail without our aid.

Let us remember too that co-operation keeps the peace automatically. If we will co-operate with other folks there will the sooner come a genuine Christianity. If our nation will co-operate with the other nations of the earth in peace movements, peace-making may be as automatic as war-making has been. Let us help educate the people to humane, peace-loving views. Every genuine effort of this kind helps. Who can doubt that our appeal will find response? The peace sentiment is growing.

Yes, there is strong ground for hope. There was a time, not so long ago, when men talked about their personal honor and stood up to be stabbed and shot at to show their "honor." Absurd, wasn't it? And we have got over that. It is clear now that much of the horror and the tragic results of the witchcraft delusion were due to personal feuds. But feuds are pretty nearly eliminated now. It is gradually dawning upon our intelligence that what is and goes now, what is strongly intrenched in custom, is not necessarily the strongest thing in the world. On the contrary, that which must be, that which morality and religion require of us, is the strongest thing in the world. It is sure to win, just because it is right and is the will of God. We had better get in on the winning side or we shall get left. If our church and our people do not make their position clear and unmistakable in this crusade for peace, we are going to be

sadly behind the times. Yes, the battle is on, and there is no discharge in that war,

"Till the war-drums beat no longer and the battle-flags are furled
In the parliament of man, the federation of the world."

Is there but one logical and sane conclusion for a Universalist? Shall we lag behind and do less than other churches, or shall we try to do more? O, let us try to live up to our Christian faith and our Universalist interpretation of it. Yet there are other churches which have spoken with more clearness and emphasis on this question than we have. The General Conference of the Methodist Church has made this statement: "Governments which ignore the Christian consciences of men in times of peace can not justly claim the lives of men in time of war." In England, led by the churches, thousands have signed this pledge: "Believing that law must take the place of war in the settlement of international disputes, we, the undersigned, desiring to uphold our country in all that makes for righteous strength, solemnly pledge ourselves to withhold service from any government which refuses to submit the causes of the dispute to an international court or which refuses to accept the arbitral decision so given." The folly of war should condemn it in the sight of every sane man, most of all in the sight of any real Universalist. It is the greatest absurdity and unreason in the world to-day.

Why should not we put forth our challenge as clearly as Garrison did in the first number of the *Liberator*? "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.*" Should we lose standing by making our position as clear as that? Have the Quakers lost the respect of mankind because they have stood for their faith? Or have they had an influence far greater than their numbers would have seemed to promise? Brethren, here is our exceptional opportunity to put our creed over into life. People will understand and respect our faith, if we live it. Let no one be able to quote those well-known words of Emerson against us: "What you are thunders so loud that I can not hear what you say." What of it if many call us unpractical and sneer at us as idealists? Said John Sharp Williams, and these words make us think that he deserved his middle name, "Men sometimes disparage idealists, but they are coarse-grained jack-asses who do so, and do it because they are coarse-grained; but the idealists point the way and cheer our souls." It us Universalists enroll in the company of the idealists.

We need not fear the result. Compromises do not pay and evasions do not pay; but standing for principle does pay. To stand for our faith and this clear application of it would summon enthusiasm in our church and for our church far more than any drive for denominational endowment to support a church that may decline in spite of endowments. The stars in their courses are fighting for us. Let us not fail to support our professions.

Say, if you think you must, that wars are inevitable, that we must be prepared, that there is no hope but only danger in a League of Nations or a World Court, but never after dare say that you are a Universalist.

Church Union in Canada

William E. Gilroy*

DURING the twenty-five years of the progress of the movement in Canada for organic union between Methodist, Presbyterian, and Congregational Churches, the *Congregationalist* has had many articles and references that have kept its readers well informed. The immense interest in this movement on this side of the line leads us to devote much of this issue to the story of the consummation. It should be remembered that this movement is unique and without precedent in its effort to join in *organic* union churches at the extremes of Calvinism and Arminianism in theological background, and churches at the extremes of connexionalism and congregational independency in ecclesiastical polity. The movement aimed from the beginning at *organic* unity as the most effectual means of ending denominational rivalry and overlapping, and of solidifying the religious forces of small communities. Though some churches affected have failed to enter the union, the movement has succeeded upon a vast scale. In so far as it has succeeded it means a powerful consolidation of religious factors and forces, and even in its partial failure it involves a new alignment in which many see hope of reality and power.

"We can not foresee to what this movement may grow or how far-reaching may be its influence," says the *New Outlook*, the organ of the United Church of Canada into which the former denominational organs have merged, in discussing the consummation of union between Methodists, Presbyterians and Congregationalists in Canada. "The eyes of the Christian world," the article continues, "are now upon the Churches of Canada, watching with sympathetic interest, the issue of her great venture of faith." But whatever that issue may be in the destiny, power and influence of the *United Church*, it were well worth twenty-five years of effort to achieve so notable a triumph as marked the opening day of the new Church, and the service in which were laid its beginning and consecration.

It had been planned originally to have the new Church ushered in with a spectacular procession in which the representatives of the three denominations who were to constitute the first Council of the United Church should march from their respective denominational gatherings to a point where they should meet, and Presbyterian, Methodist, and Congregationalist should march abreast to Massey Hall, the largest hall in Toronto, where the new Council should convene. These plans were wisely abandoned, as we understand, for two reasons. It was found that

*Editor of the *Congregationalist*

a far larger number wished to be present at the inaugural service than Massey Hall, with its 4,500 seats, could accommodate; and it was also felt that in view of the continued opposition to union of a fairly large element in the Presbyterian Church it was unwise to surround with needless parade or any suggestion of vainglory a course that was being taken from solemn conviction and with deep regret that it should have occasioned cleavage. The conviction arose that it was a time, not for celebrating an outward triumph, but for self-abasement and heart-searching, a launching of the new Church in a service of pure devotion, of Christian fellowship in communion, and a hallowing of the United Church in dedication to God.

Hence it was that the inaugural service was arranged at the Arena, a vast, unadorned structure, devoted chiefly to sports, capable of seating in its great eliptical interior about 8,000 people. Here, it was planned that the 328 Commissioners to the Council of the United Church should meet on the morning of June 10 in a service of worship, culminating in the Holy Communion, in which the great company present should share. So strictly was the solemnity of this service safeguarded that the official photographers were not even permitted to take a picture of the gathering. Amplifiers had been installed, making those who led the service heard in every part of the building, and a great choir, with a band or orchestra, concealed from view, led in the congregational singing.

Some one recalled the fact that the Council of Nicaea, 1600 years ago, had met likewise in an arena. May it not be that the modern Council in the Arena shall become as notable for the Church? The Council of Nicaea represented the triumph of orthodoxy, but it represented likewise the failure of love and brotherhood and of Christian catholicity. It emphasized doctrine above life, and the triumph of a party above the common quest of truth. It helped to lay the way for future controversies and misunderstandings, the bitterness of which, whatever the facts at issue, has been strongly at variance with the spirit of Jesus. The new Council in the Arena lays stress upon fellowship in variety of Christian thought and experience, upon mutual love in the name of a common Lord, and upon a common devotion to the tasks of service and redemption. It is a new note in the church.

There were a hundred chances for this inaugural service to go astray. A single false or jarring note and the occasion and all that it symbolized might have been ruined. A strident note of personal ambition or undue consciousness of self in the voice or manner of any individual leader, the slightest suggestion of the dominance of Methodist, or Presbyterian, or Congregationalist, and twenty-five years of aspiration might have been in vain. But there was no jarring note. The service was a triumph of pure spirituality, and in this it bore profound witness to the spirit in which these Canadian Christians have sought and attained unity. The spirit of Pentecost seemed present, in all but the strange and abnormal manifestations of the ancient day. A deep sense of order pervaded the gathering, and the intense emotions of the hour were partly subdued in a sense of awe, and partly found expression in the depth and richness of the service, beautifully designed to express common praise and prayer.

Except for the brief pre-communion address by Dr. S. P. Rose there was no addition to, or departure from, the carefully prepared and printed order of service. All speeches were reserved for later in the day. The Inaugural Service was itself essentially an expression of unity, both as a unified whole in conception and structure, and in the catholicity symbolized in its contents. The contribution of each participating church to the new United Church could hardly have been better expressed, and these contributions with the element common to all were in a setting that emphasized the heritage of the Church, historic and universal. It was an inspiration to see in this and in later meetings how former Methodists joined heartily in singing the Psalms while former Presbyterians joined former Methodists and Congregationalists with equal fervor in the hymns of John Wesley, and Isaac Watts and Philip Doddridge.

The Inaugural Service began with a hymn from the Anglican communion, S. J. Stone's "The Church's One Foundation," during the singing of which the three streams of delegates of the three uniting Churches, meeting at the entrance to the auditorium, mingled in procession to their appointed places.

The American Presbyterian Church of Montreal was formally received into the United Church, for the first time severing its official connection with Presbyterianism on this side of the line.

The first act of the United Church as thus constituted was to partake of Holy Communion. So carefully had the details of this service been prepared that the vast congregation of nearly 8,000 persons was served in a quiet and orderly way, and in almost as short a time as is occupied by the service in any local church. The pre-communion hymn was Philip Doddridge's "O God of Bethel, by whose hand," and following the Communion Sermon the congregation sang Isaac Watts' "When I survey the wondrous cross."

The evening service was devoted to the hearing of fraternal delegates from overseas, the fraternal greetings from this side of the water being reserved for the following evening.

So the United Church of Canada begins its course. *The New Outlook* fittingly hails it with Longfellow's words in "The Building of the Ship."

If we may adopt that figure it may be said that it would be folly to suppose that the ship of the new church will have only smooth sailing and pleasant waters. There will be shoals and perilous rocks and turbulent seas, but there is no reason why the staunch craft should not conquer every peril. Certain real menaces lie ahead. There will be the menace with which large organization besets spiritual life; there will be the danger that the new church may be more distinctively national than Christian; there will be the danger that programs of reform supplant, rather than express, the church's mission of redemption; and there will be the danger that formalism and narrowness of vision may nullify or minimize the emphasis upon liberty that must become evident in any church that would serve the future.

Our hope and prayer is that none of these dangers may weaken or destroy the efficacy and significance of a profoundly valuable movement. In some respects the letter of the constitution of the United Church lacks the emphasis upon spiritual freedom and the note of prophecy that marked the spirit of the gathering and of the utterances upon the opening day. Will the new Church be a church of the letter, or of the spirit? In its answer to this question will be revealed its destiny, in failure or in spiritual triumph. Our Canadian brethren have subjected themselves to a severe test. They have set for themselves a high and difficult way. God give them grace, and courage, and wisdom, and vision, to follow it! God grant that in these days of narrow distrust, of sectarian and racial prejudice, of exclusiveness and aloofness, that this kindling of hearts in the Dominion may be a flame that shall never be put out, and that it may spread into a conflagration until all who name the Name of Christ may be welded by love amd understanding into the unity of obedience to His highest word, *A new commandment I give unto you that ye love one another!*

There remains the task of ascribing the place of the American Congregational fellowship in relation to this movement for organic union, and all that it implies. Do we stand in a backward, or forward relationship? What is the special significance of the Canadian movement for ourselves? What is our present duty? What can we do to achieve a higher place of leadership in the healing of divisions and in the upbuilding of a church truly characterized by Christian catholicity? These questions we propose to discuss in future issues.

Our Prayers Together

Grace F. White*

Sunday, July 12

Who hath directed the spirit of the Lord, or, being his counsellor, hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge and showed to Him the way of understanding?

Isaiah 40 : 13-14.

All souls are thine: assurance blest!
Thine—not our own to rob of help divine;
Not man's to doom by any human test,
But thine, O gracious Lord, and only thine.

Thine, by Thy various discipline, to lead
To heights where heavenly truths immortal shine;
Truths none eternally shall fail to heed,
For all, O Lord, are Thine, forever Thine.

Epes Sargent.

O Thou Lover of souls, our Father in heaven, we rejoice before Thee in Thy promise of immortal life to all Thy children, in Thine own good time and in Thine own good way. Forgive us that we dare to limit Thy wisdom and Thy power and Thy love. Thou discernest the hearts of men. Thou judgest righteous judgments, and Thy compassion is unfailing. Thine infinite love shall win all souls at last to a willing and glad obedience to Thy commands. The eyes of the blind shall be opened. The ears of the deaf shall be unstopped. The lame man shall leap as an hart. The tongue of the dumb shall sing. All tears shall be wiped from all faces. No more, forever, shall there be pain or grief or death. Every soul shall know Thee and love Thee and worship Thee from the least unto the greatest, and Thou shalt be all in all through Jesus Christ, our Lord and Saviour, to whom with Thee be our grateful praises forever and forever. *Amen.*

Monday, July 13

Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Isaiah 41 : 10.

God is my strong salvation, what foe have I to fear?
In darkness and temptation, my Light, my Help is near.
Though hosts encamp around me, firm in the fight I stand;
What terror can confound me with God at my right hand?

Place on the Lord reliance, my soul with courage wait;
His truths be thine affiance when faint and desolate;
His might thy heart shall strengthen, his love thy joy increase
Mercy thy days shall lengthen; the Lord will give thee peace.

James Montgomery.

Almighty God, our heavenly Father, upon Thee we depend for life and breath and all things. Every day would we bless Thee for thine abundant ministry to our need. Increase in us that faith that translates every experience by Thy love, even if our finite minds may not grasp or understand. Thou knowest our trembling souls, our fearful hearts; and strength and courage are sure to come as we lean upon Thee and are comforted by Thy pomises that are sure and steadfast. Help us to put away from us all doubt and fear as unworthy of those who have made the eternal God their refuge and their strength. So may we give Thee praise in triumph over self and sin and in the blessed assurance of Thy Fatherhood forever and forever. *Amen.*

Tuesday, July 14

Have mercy upon me, O God, according to Thy loving-kindness; according to the multitude of Thy tender mercies, blot out my transgressions. Create in me a clean heart, O God, and renew a right spirit within me.

Psalm 51 : 1.

May we feel God's companionship ev'ry day
As we tread the path before us;
And our feet keep in step in the narrow way,
Because of His mercy o'er us.

G. F. W.

To Thee, O God, we bring confession of our weakness, and our imperfect obedience to Thy commandments. With Thee is mercy and a perfect un-

*Miss White also wrote the page of prayers in last week's issue which was mistakenly attributed to Mrs. Perin.

derstanding of every human heart. We pray Thee to renew a right spirit within us, and to grant unto us newness of life. Increase our faith and deepen our sense of obligation for the best possible response to Thy call upon us to live as may become the sons and daughters of the most high God. Forbid our going astray, and guide us away from pitfalls that mislead and disagree. Help us to live a day at a time, and to live so well that to-morrow may find us strong when it is the day which Thou gavest us for our task. Forgive us and make us truly sorry, that we may repent in earnest, and win thine approval by lives well pleasing in Thy sight. *Amen.*

Wednesday, July 15

My Father worketh hitherto, and I work.
St. John 5 : 17.

I am among you as he that serveth.
St. Luke 22 : 27.

With good-will doing service.
Ephesians 6 : 7.

Fear God and keep His commandments, for this is the whole duty of man.
Ecclesiastes 12 : 13.

The longer on this earth we live,
And weigh the various qualities of man,
The more we feel the stern, high-featured beauty
Of plain devotedness to duty.
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squaerly, and unwasted day.
James Russell Lowell.

O thou great and gracious God, we would come before Thee with the voice of thanksgiving and praise. All things are possible to us by Thy might. May we render unto Thee the best and most possible to us, and wilt Thou receive our offering and make it worthy. Help us to be faithful to the humblest task, and to glorify life for ourselves, and for those dearest to us, by willing, cheerful, loving service in our homes. Grant us Thy peace as we live and love and labor together. Rule Thou in all our hearts that our days may be spent acceptably before Thee. And to Thee may we ascribe glory and dominion and power and an undivided kingdom where every created soul shall dwell in willing and happy obedience to Thy perfect law. *Amen.*

Thursday, July 16

But to do good, and to communicate, forget not; for with such sacrifices, God is well pleased. Now the God of peace make you perfect in every good work to do His will, working in you that which is well pleasing in His sight.
Hebrews 13 : 16, 20, 21.

May I reach
That purest heaven—be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be that sweet presence of a good diffused,
And, in diffusion, ever more intense,
So shall I join the choir invisible,
Whose music is the gladness of the world.
George Eliot.

Almighty God, our heavenly Father, we thank Thee for all our powers that may be used in Thy service and for our fellowmen. Help us to feel the urge of loving service to any about us, who may need service or sympathy, a friendly word or a kindly deed. Use us, O God, as Thou wilt, and grant us to be eager to answer Thy call. As we have been blessed, so may we carry blessing to other lives. Of ourselves we may do but little, and we are not always wise to do it well. But Thou—working in us to will and to do of thine own good pleasure—wilt be our strength and our sufficiency. We pray Thee to hold us and to lead us, and to give us the willing mind and loving heart that shall comfort and sustain some weaker souls. In Thy presence and to Thy praise may we live each day with a song of thanksgiving for Thy many gifts unto us. In the name of Jesus, our Saviour, *Amen.*

Friday, July 17

Now, therefore, fear the Lord, and serve Him in sincerity and in truth. Incline your heart unto the Lord, God of Israel.
Joshua 24 : 14-23.

O Thou who art of all that is
Beginning both and end,
We follow Thee thro' unknown paths
Since all to Thee must tend.
Thy judgments are a mighty deep
Beyond all fathom line;
Our wisdom is the childlike heart;
Our strength to trust in thine.

Be Thou in joy, our deeper joy,
Our comfort when distressed;
Be Thou by day our strength for toil,
And Thou by night our rest!
And when these earthly dwellings fail,
And time's last hour is come,
Be Thou, O God, our dwelling place,
And our eternal home.
Rev. F. L. Hosmer.

We pray Thee, the one and only God, our heavenly Father, that we may incline our hearts to keep Thy law, that we may worship Thee and praise Thee and serve Thee all the days of our lives. Thou art gracious and merciful, slow to anger, and of great kindness to all the children of men. Inspire us to seek after Thee and to find Thee, that we may serve Thee in sincerity and in truth. Search our hearts O God, and purify them from all that is amiss, from all that hurts and hinders us from a complete gift to Thee of ourselves, which is our reasonable service. For all Thy children we pray Thy blessing that they may forsake all lesser things for a knowledge and love and service that shall give them eternal life through Jesus Christ, whom Thou hast sent to bring all souls home to Thee at last. *Amen.*

Saturday, July 18

For I am persuaded that neither death nor life nor angels, nor principalities nor powers nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
Romans 8: 38, 39.

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice
That is more than liberty.

For the love of God is broader
Than the measure of man's mind
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple
We should take Him as his word
And our lives would be all sunshine
In the sweetness of our Lord.

F. W. Faber.

O Thou perfect God, with whom is no variableness, neither shadow of turning, Thou hast put Thy love into our hearts that we may share it with those nearest and dearest to us, and receive from them that wealth of affection they have to bestow. We thank Thee for our very own that Thou givest to abide with us and to make the home a holy place. We pray that our love may grow, so as to go out to those that dwell in darkness and loneliness, and will not come unto Thee that they may dwell in Thy house. May our love so reflect Thy love and the love of our Saviour that we may win those that sit in the shadow into the sunshine of Thy Presence. Thou hast loved us all into life, and that victorious love shall pursue every soul until universal and glad obedience shall be manifested in all Thy creation. Oh, that we knew how to praise Thee, as we ought! *Amen.*

IV—Is Liberalism Anti-Christian?

Daniel Evans

LIBERALISM means much and intensely to most modern men. In politics, it means the freedom of mind to perceive the demands of our own day, and the deeper currents of life and thought which are to be furthered by the party. It has had a long and honorable career and many of the greatest statesmen in several countries have devoted their lives to its principles and policies. In social life liberalism means the free mind and the open heart and the devotion of the will to causes and movements which promise progress, and to all sorts and conditions of men as brothers. The social liberal is free from the prejudices, narrownesses, and privileges which interfere so much with social life and progress. In religion liberalism means the open mind in its approach to all questions of religion and theology, the free intelligence in its work upon all these questions, the spirit of appreciation of all that's true and good everywhere, the conviction that finality has not been reached in our interpretation of religion, the world, man and God, the desire to extend our fellowship in matters of faith and love and service as far as possible, and the forward-looking spirit which makes men cherish the expectation of greater things in the confident to-morrows. For a liberal, liberalism is therefore profoundly significant, and is expressive of his deepest life and freest thinking.

To raise the question, then, whether liberalism is anti-christian is as strange as the other questions we have raised, but here again the question is forced upon us because it is definitely asserted that liberalism is anti-christian. Thus Professor Machen writes: "The greatest menace of the Christian Church today comes not from the enemies outside, but from within; it comes from the presence within the Church of a type of faith and practise that is anti-christian to the core" . . . "Christianity is being attacked from within by a movement which is anti-christian to the core." . . . "The separation of the two parties in the church is the crying need of the hour." The characterization of liberalism by Professor Machen will impress all right-minded men as a caricature rather than as a fair picture of its true nature and spirit. He complains that conservatives are not rightly understood nor truly characterized. The same complaint can be made against him. We let that pass, however, and hasten to his conception of what Liberalism is. We lift from his book certain statements. Thus, "liberalism is un-christan and unscientific; it is an undoctrinal and a natural religion; it is pantheistic and pantheizing in its conception of God; it holds that there is no such thing as sin; and it has no consciousness of sin, and for it sin is a trifling matter: it substitutes paganism for Christianity; it rejects the Bible and has no respect for it, nor for its authority, and it is founded upon the shifting emotions of sinful men; it finds salvation in man, not in an act of God; it rejects the Christ of the New Testament; the liberal preacher's heart is elsewhere than at the foot of the cross, and he pours vials of hatred and scorn upon the Christian doctrine of the cross; no help is needed from outside the world; the liberal has little or nothing to say about the other world; all his thoughts are centered on this world; applied Christianity is the whole of Christianity; the liberal holds that all men are brethren; the Christian union, harmony and co-operation of which the liberals speak are often a union with the world against the Lord or at best a forced union of machinery and tyrannical committees."

This is how liberalism appears to this representative conservative scholar! We may have difficulty in seeing ourselves as he sees us. Certain things said are pretty near to the truth; other things are far from the truth; but whether near or far, this is how we appear to him, this is how he would have others see us. Over against this liberalism he sets his own conservative conception of Christianity.

In the interest of true liberalism and its interpretation of Christianity, there is urgent need and a glorious opportunity of instructing modern men in our fundamental principles. The mind of the age is far more willing and eager to hear what we have to say than it is to listen to obscurantists, reactionaries, or conservatives who think liberalism a menace.

The liberal mind is free; it is not bound by tradition, nor authority; it can come with an open mind before any fact, truth, principle, person; it gladly

submits to whatever is true, good, beautiful, and yields unconstrained loyalty thereto. The liberal mind seeks for the central, not peripheral things in religion, for the essential, and not the incidental, for the permanent and not the transient. It seeks for the soul of things experienced and cares infinitely more for the rich experience than for the formulation of it. It prizes the picture, not the frame, the Christ himself, not the creeds about him. We are bound to him by our faith, we are freed from the creeds by our conscience and reason.

There is no menace in such a temper of mind, nor in such an attitude toward Christ and all the spiritual realities and values for which he stood. There is safety only in truth. "Thy truth is my shield and buckler." There is a menace—a menace to all things religious and Christian that comes from insisting that liberalism is dangerous.

Cary of Japan on Turkey

UNDER date of June 4, Rev. H. M. Cary of Tokyo sends the following reply to our letter asking his opinion of the Golden Rule Service Fund and missionary of the new work in Turkey. Some one remarked that "Cary will feel badly not to have this $250,000 come to Japan." We fancied that we knew him better than that and are not surprised. We have not edited the letter because the personal touches which he thought might be cut out are exactly the things which give life and color to it.

Dear Dr. van Schaick:

The *Leader* of May 2, with the story of the new work in Turkey, has come. After reading your preparatory letter I had watched for it eagerly. Now I have read it and I find it hard to organize the thoughts which come thronging. Any words I can think of seem but pale reflections of the emotion that article has stirred in me.

All my life I have wanted fellowship in a church to which world brotherhood was a *reality*. My first venture was in a great organization which was world wide and which believed in brotherhood—within sharply defined limits. It was willing to work *for* others—and it does work in every country on earth—but it would not and will not work *with* any one.

When I came into the fellowship of the Universalist Church I found nothing its belief to hinder the realization of real brotherhood. Theoretically it was ready and willing to work *with* others, whether Christian or not; but it had not been done yet, and no one seemed to know how to begin to do it, and so we waited. In the meantime we found ourselves a slogan, "The Inevitable Religion of To-morrow", but I never liked it for it seemed to imply a quest for an alibi and we had no right to wait for to-morrow if we could do anything about it to-day. Then we took the mightier and worthier slogan, "A World Church for World Service." It is good psychology to challenge oneself to the best one can possibly do. I heard a high school valedictorian repeat once at a Father and Son Banquet:

> Plan more work than you can do—*and do it!*
> Bite off more than you can chew—*and chew it!*
> Hitch your wagon to a star,
> Keep your seat, *and there you are!*

The valedictorian, as I happen to know, is doing just that—and that is what we have done. We had our slogan and something had to be done about it. Then came the launching of the Service Fund and what had sounded a bit like bombast became a fact. The Universalist Church seemed to grow up over-night and to acquire a right to its name and a spirit worthy of its slogan.

When the account of that New York meeting reached me—in February—I read it sitting tense and whispering "Amen" to every point of Mr. Nash's great speech. Mrs. Cary was out, but when she returned I made her sit down before taking off her wraps and read it to her. It was night and late, and we were tired, but I hope I am not mixing metaphors too badly when I say that we finally went to bed that night believing that a new day had dawned.

Then things began to happen. That first gift of a thousand dollars to start the building of an interdenominational church in Minnesota was fine. The seven thousand dollars for support of the Social Service Department of the Federal Council was finer. But this last is the real and the great thing: to have bridged the chasm—"the great gulf fixed" to commemorate what all believed to be an incurable hatred—and to have joined hands with our brothers of Islam for Service in the name of our common Father! This is a new and greater Reformation.

This morning at 3 a. m. I was awake. I had two common and legitimate reasons for being awake—an earthquake and mosquitoes. I threw on a bathrobe and sat at my desk for a while and fell to dreaming. As I sat there I heard in the gray dawn the deep and solemn boom of a Buddhist Temple bell. I seemed to hear that deep-toned bell echo in every hamlet and city of Japan and across the China Sea and all over Asia until the Buddhist bell gives place to the meuzzin's call to prayer and that voice echoes from minaret to minaret across Mesopotamia and Syria and Asia Minor to Europe where the Angelus lifts the soul at the dawn of a new day. On the sound traveled, across Europe to Britain and out over the Atlantic to our own country where College Chapel bells and Catholic mass bells carry the refrain from coast to coast and so across the Pacific to this land of sunrise where the boom of the Buddhist bell in another gray dawn will start the message round the world again. Some see clearly, some dimly and some not at all, as yet, but surely there is ground for hope that all this consciousness of spiritual things will some day bring mankind to realize that One is Our Father God and all we are brethren. I thought of that dream in the heart of Jesus of Nazareth and of how it traveled westward thousands of miles and for twenty centuries, burning very low and sometimes lost in the dust of theological strife but too divinely alive to die, and now, returning to the land where the dream was born, realized at last in this magnificent gesture which recognizes the solidarity of the human race and the universality of God's Fatherhood, a challenge to all the future to let the dead past bury its dead.

It was a satisfaction to me to remember that, at the time when that epochal meeting in New York launched the Service Fund, we, a little group of missionaries, representing on the far side of the world those who met in New York, were voting in the same spirit for the same thing essentially—to forget our exclusion from the Federation of Missions and offer of our service or our funds to every good work, no matter by whose hands the work is being done. We voted five hundred yen at that meeting to help the splendid social work of an interchurch agency, for the good of the work and without hope of denominational advantage. We have done the same twice since, through a social settlement rounded by Canadian Methodists and the Kagawa Industrial Y. M. C. A. at the time of the Nippori fire, and are now seeking the best means of helping the victims of our most recent earthquake. As I have seen the relief fund from which these sums were taken shrink, I have wished that we might be chosen as a Far Eastern agency for the World Service Fund, to help promptly where help is so often and so badly needed.

If I seem to enthuse too much, think what it means to a man to have dreamed for twenty years and then to see something greater than he dared dream coming true. Unity for service is an

old passion of mine. In the old days, as a small part of a great ecclesiastical machine, I tried to bend as much of the machine as fell to me to operate toward unity. I could tell you some experiences if there were room. Later I tried to do similar things in another fellowship. Then, nearly twenty years ago, I was called to the pastorate of the first Federated Church in America. It was my idea of a Christian church. I say "my" idea, but I did not have the honor of organizing it. I should be proud to have done that, but I was only it's minister. The honor of organizing it was shared by a number of splendid people, any one of whom would have said that the soul of the enterprise was one of the first as she is one of the finest Universalists I ever knew—Mrs. George Inness, Jr. In those days it was becoming common to recognize the Christian people of other churches, but it was still far from common for a church to recognize the Christian churches of other people. Our church did that, embracing in its fellowship representatives of Unitarianism and Universalism on the one hand, and of Episcopalianism and Roman Catholicism on the other. Thirteen denominations were thus included. It was a Christian church in the fullest sense I had ever seen realized. In my first year it was often packed to the doors and in my second year we had to build an addition as large as the original building and this was filled to the back wall many times. That pastorate was the happiest time in my life until I came to this work in Japan. I am telling you all this, that you may know how old and how strong is my interest in co-operation for service, and that you may judge how happy I am to have lived to see the day when a whole church could qualify for a place in the Kingdom of God as Jesus dreamed it—and to be privileged to be in the fellowship of that church. As individual members of other churches join hands with us in this venture for honest and earnest World Brotherhood, the time is surely near when the organizations they represent will, as organizations, join also to create what Dr. Aked called a "League of all who Love in the Service of all who Suffer."

I have let myself go and run on into a long letter. Don't hold it against me, for you can hardly know how good it seems to me to be alive to see the centuries' old barriers leveled and to see World Brotherhood, unmodified by reservations, beginning to work.

Remember me to everybody around Headquarters, and please thank the friends who are giving us screens for the house. The mosquitoes referred to above were in the house already when the screens were put up a day or two ago—and the job not being yet complete they were having their hour. But the job will be completed very soon and then will come the Great Peace.

H. M. Cary.

P. S. Edit this freely. It needs it.

The Boston of July 1775

RECENTLY important historical works have been published giving extracts from the newspapers of the period of the American Revolution, thus making historical material available to thousands unable to visit the great libraries of England and the United States. From the "Diary of the American Revolution," by Frank Moore, a two volume work now out of print, we give a picture of the Boston of 150 years ago.

"A gentleman who came out of Boston to-day, says the inhabitants have been numbered, and amount to 6,573. The soldiers number, women and children, 13,600. Three hundred Tories are chosen to patrol the streets; forty-nine at night. It is very sickly there; from ten to thirty funerals in a day, and no bells allowed to toll; Master Lovell (the schoolmaster) has been taken up and put in jail, in consequence of some letters found in Dr. Warren's pockets.

"The regular officers say: 'Damn the rebels, they will not flinch.' A great number of floating batteries are building, and five transports and three sloops are sailed for hay and wood to the eastward.

"This gentleman also says, that the officers and soldiers triumph very much at the death of Dr. Warren, saying it is better to them than five hundred men." (*Pennsylvania Journal*, July 26, 1775.)

* *

"The regulars are situated on Bunker's and Breed's Hills, both on the peninsula, where the late town of Charlestown stood, and within reach and under the cover of the guns from the batteries in the town of Boston and the ships in the harbor and of a number of floating batteries which they have built, that carry two guns in their bows, two in their sterns, and one on each side. The Americans are situated near Charles river, about 200 rods below Harvard College, where they have a redoubt, which begins the line; then about sixty rods from that another redoubt, and lines continued near 100 rods. On Prospect Hill is Putnam's post, a very strong fortification; and between that and Winter Hill a redoubt. On Winter Hill, a strong citadel, and lines over Charlestown road, to Mystic; then in Mr. Temple's pasture, a strong redoubt, that commands to Mystic river, so that they have a complete line of circumvallation from Charles river to Mystic river. The Americans' main fortress is on Prospect Hill; the regulars on Bunker's Hill, within cannon shot of each other. A hill between these two posts, a little to the eastward of Prospect Hill, called *Cobble Hill*, will soon create a *squabble* as to which shall have it. It will not be many days before a contest begins, which will probably bring on a general engagement. In four or five days more, the Americans will be well prepared, and won't care how soon the regulars come; the sooner the better. At Roxbury side the regulars have dug across the neck, and let the water through, and the Americans in turn have intrenched across the outer end of the neck, and are strongly fortified there, and on the hill by the meeting-house; so strong, that it is believed every man in Boston, and at Bunker's and Breed's Hills, must fall before they can force a passage that way into the country." (*Holt's Journal*, *July* 27, 1775.)

* *

As to intelligencee from Boston, it is seldom we are able to collect any that may be relied on; and to repeat the vague flying rumors would be endless. We heard yesterday by one Mr. Rolston, a goldsmith, who got out from Boston in a fishing schooner, that the distress of the troops increases fast, their beef is spent, their malt and cider all gone; all the fresh provisions they can procure they are obliged to give to the sick and wounded; that thirteen of the provincials who were in jail, and were wounded at Charlestown, are dead; that no man dares to be seen talking to his friend in the street; that they are obliged to be within every evening at ten o'clock according to martial law, nor can any inhabitant walk the streets after that time without a pass from Gage; that Gage has ordered all the molasses to be distilled into rum for the soldiers; that he has taken away all licenses for selling of liquors, and given them to his creatures; that he has issued an order that no one else shall sell under a penalty of ten pounds; that the spirit which prevails among the soldiers is that of malice and revenge; that there is no true courage to be observed among them; that their duty is hard, always holding themselves in readiness for attack, which they are in continual fear of; that Doctor Eliot was not on board of a man-of-war as was reported; Mr. Lovell, with many others, is certainly in jail; that last week a poor milch cow was killed in town and sold for a shilling sterling a pound; that the transports from Ireland and New York arrived last week, but every additional man adds to their distress." (*Pennsylvania Journal*, *August* 2, 1775.)

Reactions of Our Readers

A BETTER PEACE PLEDGE

To the Editor of the Universalist Leader:

It is only recently that I have heard of a pledge against war which has been circulated in England for several months and has been given much favorable comment. It was formulated by David Archer Peat, a British newspaper man. It is approved by such leaders of thought as H. G. Wells, John Galsworthy, Norman Angell and the Bishop of London.

This pledge has been subscribed to by thousands of persons in England and was adopted last August at the Conference of the C. O. P. E. C. at Birmingham. It reads as follows:

"Believing that Law must take the place of War in the settlement of international disputes, we, the undersigned, desiring to uphold our country in all that makes for righteous strength, solemnly pledge ourselves to withold service from any Government which refuses to submit the causes of the dispute to an international court or which refuses the arbitral decision so given."

It seems rather strange that this pledge has not received more notice from peace workers in this country and been given more publicity. Would it not be a good idea for members of peace societies, for all workers of peace, members of the Society of Friends, conscientious objectors, and, in short, for everyone who sincerely and honestly desires permanent peace and believes that the world would be more civilized under a *regime* of peace than subject to intermittent periods of collective homicide, to copy and sign this pledge and forward it to Washington so that the President might know without question the mind of the people on this subject?

We proudly proclaim ourselves a peace-loving people. Does this avowal ring true? Or does it expose us to the charge of hypocrisy? Over and over again the assertion has been made that our Government is ready to conform to a demand from its citizens if the demand is sufficiently unified. What, then, are we as individuals ready and willing to do that will give straightforward evidence of our deep, unconquerable desire for peace—that will prove the justice of the claim that we are peace-loving—since the issue depends on the aroused and discriminating thought of every one of us? No adult can honorably shirk responsibility in this matter. No knowledge is of value, no principle of benefit, unless concretely applied to daily living. Every one should be ready to voice his conviction if it be honest—if he is sincere in the profession of an opinion that would help strengthen a righteous cause. Suppose, out of our 120,000,000 inhabitants, there were between 5,000,000 and 10,000,000 adults who would sign the above pledge and send to Washington, would it not have the effect of hastening somewhat the rather dilatory movements of our governmental officials toward procedures that would definitely and decisively make for lasting peace?

Should the above pledge seem in any way objectionable it would not be difficult for any individual to write one that suits him, or for an organization to formulate one to which its members would subscribe. The important thing is that every adult who is opposed to war and believes without any hems or haws or "buts" that law should supersede war as the method of settling disagreements between nations, Christian or civilized or otherwise, —the important thing is that every such person should go on record somehow and should let his stand be known where it will have effect, to the authorities in Washington. What is needed is the expression of an aroused public to spur on our too cautious officials.

Are there not at least 5,000,000 persons of voting age in our land who hold firmly the conviction that war is criminal and the greatest curse of mankind and who have the courage to make this conviction known where effect will be produced? Union on this point assures victory! "United we stand; divided we fall."

There are many persons in the United States (perhaps quite a number in other countries) who believe that the Government of this country has before it the greatest opportunity for service to the whole world ever offered in assuming the leadership, in a courageous and uncompromising manner, for the abolition of international warfare. That consummation can be achieved if only the will for it be strong enough.

Lydia G. Wentworth.

18 *Stearns Road, Brookline, Mass.*

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ONE OF THE GREAT REWARDS

To the Editor of the Universalist Leader:

I don't think my writing to you needs any apology, so I'm not apologizing, but I do want to thank you for some hours of joy and pleasure I have had, and still have, from the *Universalist Leader*. My dearly beloved friend Mrs. G. W. Griffin of Lavalette, New Jersey, sends it to me weekly. Some of the articles talk to me so plainly that I find myself expressing myself very forcibly at times. So much so that I have been asked what I was talking about, just giving me the opportunity to pass it on, as it were. I traveled with you when you were in Scotland, and all through those quaint old English towns and villages. Some, of course, I have not seen, but a great many I have, and although it is thirty years and more since I saw them, your description was so graphic I could almost smell the hay and flowers.

As you will see by the address, I am a guest of this Home, being through ill health and years unable to work for my living, also am a member of the First Christian Church of Jacksonville, but I don't think I am what you would call strictly denominational. I just try to live as one who believes in Jesus should. And the pastor of our church is a good man who also tries to live the life according to the teachings of Jesus. He visits the prison and tells us stories of some of the boys he meets there. He has been so glad to take my *Leader* to them, and they appreciate it, as he says they don't want to be *preached* at all the time, but they will often listen when they are talked with and to, and that is why I love and enjoy the *Leader* myself.

Catherine Gomez.

Florida Christian Home, Jacksonville, Fla.

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TO THE MANAGER OF THE PUBLISHING HOUSE

My dear Mr. Marshall:

The first season of the Greensboro Open Forum closed a week ago, and was voted by the patrons a decided success.

Briefly sketched, the history of the project is this:

First: My lunch with you in Boston last summer.

Second: Rev. L. Harding Hughes, Episcopal rector of Greensboro, and I lunched together early in the winter. I proposed an Open Forum and showed him the documents explaining the plan. He reacted favorably.

Third: We called on eighty business and professional men and they fell for the idea.

Fourth: A general committee was organized, composed of a representative from each of twenty-four different organizations, Y. M. C. A., Y. W. C. A., American Legion, Rotarians, the Ministers' Union, etc., etc.

Fifth: The only chance I had to be on the committee was as a representative of the Ministerial Union, and the orthodox clergymen saw that that door was closed to me. This, of course, made no slightest difference to me, for my influence still counted, and I was spared the drudgery of an official position.

Sixth: I saw that the financial end of the game was to be a rather difficult problem so I suggested that when an expensive man from a distance could not be afforded there were plenty of men connected with North Carolina colleges who would fill the bill and not cost much. So we had as one of our five speakers, Dr. Poteat, president of Wake Forest College, one of the foremost biologists of the country; subject, "Evolution." Another native was Prof. Archibald Henderson, of whom Einstein declared that he (Henderson) was one of eight scientists in the

world who understood his theory. He is also the biographer of George Bernard Shaw.

Last, and by no means least—when I read in the papers that Joseph Fort Newton was to give the Commencement address at Wake Forest I told the committee that here was a worthwhile man with a world-wide fame. Why not secure him while he was in this part of the country? So secure him they did.

The five speakers were: Taraknath Das, William Allen White, Archibald Henderson, Doctor Poteat, J. Fort Newton. Not so bad a list, eh?

Overlook my modesty in taking considerable credit to myself for getting the Open Forum established in Greensboro. I did propose it, but I realize I could not have sold the idea without the co-operation of Hughes who knows everybody in town and is well thought of. The *Greensboro News*, probably the ablest, most progressive daily in the South, boosted magnificently.

The Forum plan as carried out has been a fine thing for Greensboro and incidentally it has given me a wide acquaintance with the town's brightst and most influential people.

And now I wish to make grateful acknowledgement to you for the enlightenment given me respecting the spirit and purpose of the Open Forum and the encouragement you gave me to believe that the plan could be operated in this community.

I thought you might be interested to know what has grown out of our conference last summer and so have written somewhat in detail.

Harry L. Canfield.

Greensboro, N. C.

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FIVE YEARS' QUOTAS PAID IN FULL

To the Editor the Universalist Church:

The First Universalist Church of Fairfield, Me. had been assessed $150 on the Five Year Program. The assessment was low because the church had been closed for quite a number of years. Some fifteen months ago I took up the work of the parish, for on examination of affairs I saw elements of great strength among the people who were then interested.

They now prove it by sending on $500, not only to pay their quota in full for the five years, but to pay it three times over and then some. I am informed it is the first church in the denomination to do so. We feel under God a laudable pride in such achievement and will give God all the honor and glory of it.

You can use this to make a piece of news for the *Leader*, which may inspire some other church to do something.

We close after the services on Sunday of this week for two months. Immediately after which, with Mrs. Mooney, I start for an extended auto trip. I shall get back to Poland Springs House to preach in their wonderfully beautiful church for Sunday, July 5, during the visitation of many of the governors there.

Roderick J. Mooney.

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TANDBERG STRIKES HARD

To the Editor of the Universalist Leader:

A. Gerhard Dehley's explanation of the strange fact that some people are both conservative and liberal, as printed in your issue of June 20, may well cause the religious world to sit up and take notice.

In the first place we have no minds of our own. This, at the outset, should be sufficient to explain the most incredible mixtures of conservatism and liberalism. In the second place, these non-existent minds of ours have been badly educated—to such an extent, indeed, that we are actually made to believe that we have minds of our own! Does it seem strange that our conservatisms and liberalism have gotten themselves into a mixup?

The most telling argument remains. We really have, according to Mr. Dehly, human or mortal minds, for otherwise how could they be a "source of all our human woes?" This mind of ours, which is nothing else than the devil, is the sworn enemy of all consistency, and the confused condition of our liberalism and conservatism is the inevitable outcome. True, we are told that human or mortal mind is a misnomer, and that the false testimony of the material senses is the true interpretation, but how can we expect to escape the mixture of mind and matter, any more than the confusion of liberalism and conservatism, as long as our minds are so badly educated—orphans, as it were, without a God and without hope in the world?

Oluf Tandberg.

Halifax, N. S.

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SHOWS WHY THIS MAN IS BELOVED

To the Universalist Leader:

I have on hand a little money which I can use for the purpose, so I am asking you to go for a year, for her comfort, to

_____ _____.

The money from which I am drawing for this purpose is a little Sunshine Fund given me for such uses, and I am perfectly sure that in sending *you* to my shut-in friend, I am fulfilling the purpose of the donor.

Please be good enough to let *me* know when it is time for renewal.

With much appreciation for all that you *are* and *are doing* for all of us,

Affectionately yours,

C. R. Tenney.

Southbridge, Mass.

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GREENSBORO (N. C.) TO THE PRESIDENT

THE following memorial to the President was drawn up and unanimously adopted at a meeting of the colored and white ministers of Greensboro, N. C., at the quarterly session, June 1, 1925. Copies of the memorial were sent to the prominent dailies of the state and to the church papers of the various denominations, hoping that the action of the Greensboro clergymen might suggest to other groups similar memorials.

The idea is that the friends of peace must back up their sentiment with effort if their cause is to make headway. The militarists are busy. More military officers are on salary in Washington than there are representatives of the people in both houses of congress, and they are mightily alert in pushing their militaristic plans. The church people of the country can prevent another war. The question is, will they, or are they too indolent?

Calvin Coolidge, President of the United States,

Dear Sir:

We, an inter-racial group of ministers, (twenty-nine in number), of Greensboro, N. C., wish to express ourselves to you on some matters that seem to us to pertain to our country's welfare and of its attitude toward world peace.

First: We wish most heartily to commend you for the stand you have taken against the effort put forth in some quarters to utilize Armistice Day for a mobilization of the military and civic resources of the country available in case of war. Your act is eminently one of good sense, and it saves the day to the contemplation of the blessings of peace rather than to a glorification of the enginery of war.

Second: In this connection we would express our decided disapproval of the setting apart of any date to be known as Defense Day for an exhibition of the country's war resources. To do so ill becomes us, who of all people are emphatic in our protestations of peace sentiments, and puts into the mind the thought that military power is the chief defense of the country.

Third: We deprecate the proposed cruise of our war fleet to the waters of the Orient as exceedingly untimely, as involving an enormous expense and as an unwarranted affront to our Asiatic neighbors, who rightfully resent the inexcusable and humiliating discriminations against them by our Government.

A righting of the wrongs inflicted would be much wiser than a veiled threat.

Fourth. We strenuously object to the plan of the Naval Affairs Committee to make Hawaii "the strongest military outpost of the world." We contend that fair dealing is fundamental as a means of securing international friendship, and that strict honesty in our relations with other peoples, and not forts, is our nation's strongest defense.

Fifth: We would urge that you use your influence for the adoption by our Government of a definitely pacific foreign policy which shall not only bring us into a closer relationship with other nations, but shall make us a leader in a fearless stand for a world emancipated from military ambitions and imperialistic designs.

This communication is framed in no dictatorial mood, but we wished you to know our position in regard to the matters specified, and to assure you of our encouragement and support in any effort you may make to hold in restraint the forces which are striving to have our Government adopt a program of military expansion. And we feel certain you will wish to use every proper means to promote a spirit of brotherhood and of friendly co-operation among the nations of the earth.

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PENNSYLVANIA CONVENTION

Herbert E. Benton

The stars in their courses brought the best Convention which Universalists of Pennsylvania have had for many years. The weather was perfect, the hospitality of the Scranton people was most gracious, the church is architecturally ideal, every minister of the state was present and the delegate membership was the largest in a decade.

On Monday evening, June 22, Mrs. S. G. Ayres gave a very instructive and illuminating address, illustrated by beautiful stereoptican slides, on the land and life of Japan. Thursday morning addresses of welcome were given by Mayor Durkan and John Wardell, chairman of Board of Trustees of the church. Response was made by the secretary. At six p. m. the men had a cafeteria supper at the Y. W. C. A. James C. Krayer of Philadelphia, chairman of the State Committee on the Five Year Program, spoke on "The Business before Us."

Pennsylvanians have reason to feel proud because the state has already subscribed two thirds of the quota assigned.

The general topic of the evening meeting was "The World Challenge to the Churches." Mr. Krayer presided and the speakers were Mrs. Minnie J. Ayres who spoke on the Far East; Dr. H. E. Benton of Philadelphia whose topic was "The Purpose in our Program" and Dr. Frank D. Adams of Detroit, who thrilled his hearers as he pled for "Larger Loyalties."

Wednesday morning occurred the minister's meeting, at which there was a round table discussion, led by Dr. Adams, on "The Problems in the Program." Wednesday evening a stirring occasional sermon was preached by Rev. Dr. F. A. Gray, of Philadelphia. The Communion service followed with Rev. Dr. William H. McGlauflin and Rev. Dr. Edwin C. Sweetser officiating.

Resolutions and recommendations were passed, approving the Five Year Program, calling upon the country to enforce the prohibitary law, commending the work of the state superintendent, Miss Jennie L. Ellis, urging the local churches to appoint Social Service Committees, suggesting that each church should put young people in positions of responsibility, and inviting the attention of young men to the work of the ministry as a life profession.

A dramatic feature of Thursday morning occurred after Dr. Sweetser declared that if he had his life work to choose again, he would select the Christian ministry, for his year's experience have proved to him its value and have given him profound satisfaction. Benjamin Whitesmith and Lyman Achenbach, two young men who are preparing for the ministry, were led to the platform by Dr. Sweetser and presented to the Convention. Each spoke briefly of the reason which had led him to choose his profession.

Another resolution was passed to be sent to the General Convention Committee on Comity, requesting that they should prepare an amendment to the Constitution of the General Convention which shall make it possible for the Universalist Church to grant fellowship to ministers of other denominations who shall desire and apply for such fellowship.

A resolution of sympathy, of regret for her absence and heartfelt desire for her recovery, was voted to be sent to Mrs. Alice B. Nicol, who has proven her faith by her works and has attended conventions regularly for many years.

Resolutions were also passed unanimously in disapproval of the observance of Defense Day and in commendation of the work of the Convention committee on Foreign Affairs and World Peace.

The concluding address of the Convention was by Lyman Achenbach of Philadelphia on "The Appeal of the Church to Youth."

The final vote of the Convention was one of Godspeed to the young men who have selected the ministry for their life work.

Officers were elected as follows: President, George B. Jermun of Scranton, vice-president, Rev. W. H. McGlauflin, D. D., Scranton; treasurer, C. W. Gabell, Jr., Philadelphia; secretary, Rev. H. E. Benton, D. D., Philadelphia; trustees for three years, J. Edwards Smith, Philadelphia, Rev. E. C. Sweetser, D. D., William Tiffany, Brooklyn.

The place of the next Convention is Brooklyn; the preacher of the occasional sermon is Rev. E. M. Whitesmith, Linesville.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Millionaire-Washerladies

There was a Ship whereon I sailed, and Keturah with me. And we were many weeks aboard. And there was on the Ship A Laundry where we might send our Clothes in hope that sometime we might receive them back again clean. But as the winter passed by, and the summer came on, the Clothes Accumulated, and the women who wrought in the Laundry were Overwhelmed. And the heat therein was great. And the women who were Passengers began washing out their own Stockings and Handkerchiefs. And the Stockings they hanged up to dry, and the Handkerchiefs they plastered up on their mirrows to dry and then folded them neatly. And some of them borrowed Electrick Irons and laundered their own Dresses and the underwear of their Husbands.

And Laundry Work among Prosperous Women grew to be a Very Popular Indoor Sport, almost as popular as Bridge, and even more useful.

And it became a Frequent topick of Conversation, so that they inquired one of another, saying, Didst thou launder that dress that thou hast on? And they were very proud to answer that they had done so. And in well nigh every Cabin was stretched a Clothes Line, and when ladies appeared on deck a little late, they said, I have been washing out our Underwear, and it is just Lots of Fun, and the Garments are all hanged up and drying and behold, they look fine.

Now Keturah did her full share of this with the wives of the other Millionaires, and she also enjoyed it. And she had come prepared with a dozen little Clothespins for use in such emergencies.

And I thought as I heard the women talking about their Laundry Work and telling with pride how well it had been done, that it would be well for some of them if they would keep up the habit, after their return home.

For I have known women, and some men, who had nothing to do but to sit down and think about their Health or their Sorrows or how Overworked they were, and I could have wished for their own souls' good and their friends' comfort that they had done their own washing. There be many women and some men who would get joy and health out of daily dozen exercises on the washboard. For few people break down through overwork, but multitudes get sick feeling their own pulses and they break down through having too little to do.

What the Religious Weeklies Are Saying

PURSUED BY GHOSTS

No publication in America has been more unfair in its attacks on everyone and every group which has backed the Child Labor Amendment than the *Manufacturers' Record.* This is not surprising, for no publication of which we have knowledge is so frightened at bogeys as this immature journal. Throughout the war and since, it has viewed the landscape through glasses that have turned the visible universe into brilliant scarlet. Its point of view is the Ralph Easley point of view. It is a rare occasion when it fails, if some one expresses a progressive social conception, to go into a tantrum and dash up and down the world, crying: "Radical! Bolshevist! Anarchist!" revealing that sort of combined terror and anger characteristic of children pursued by ghosts.

So misleading and prejudiced have been this journal's attacks on the Child Labor Amendment that the Rev. Worth M. Tippy, secretary for Social Service of the Federal Council of Churches, asked the privilege of presenting briefly the arguments of the Federal Council in its favor. The article, written in excellent temper, was called by Dr. Tippy: "Why the Churches Favor the Child Labor Amendment." So agitated was the editor of the *Record* that he printed a long editorial note under the title itself, saying among other things: "The heading of this article is absolutely erroneous. It carries a false meaning"—and referring to the Federal Council as "an organization which is in the habit of sending out statements which are just as erroneous in the intimation they convey as is the heading of this article. The Federal Council of the Church of Christ is fighting for that amendment, but to say that the churches of the country are doing so is an effort to create the impression that all the churches are engaged in that scheme, which is so absolutely false that it seriously reflects upon the integrity of those who seek to convey that impression."

Following the article the *Record* prints a three-page "reply" which devotes itself, in the large, to heaping personal abuse, by direction and by indirection, on the officers of the Federal Council; on men of such standing as Dr. S. Parkes Cadman, its president.

The *Churchman* has been many times honored by vicious attacks from the *Manufacturers' Record,* illustrative of the yellowest type of yellow journalism. On many occasions we have been urged by our readers to take action against this publication. We have preferred to be amused. But we should like to urge the officials of Federal Council to bring the abusive words of the *Manufacturers' Record* to the attention of the twenty-nine constituent Communions which they represent.—*The Churchman.*

* *

SOUND SENSE ON SOCIAL SERVICE

To the man who argued long—and to us painfully—that Jesus *did* have a social gospel, and that he *did* deal definitely with specific social problems all through his public career, we wish to reply that we were never in any doubt of it. He rarely dealt with any other problems. What we object to is the artificial notion of a "social gospel" and a "social Christianity."

The social gospel? It would be equally banal to say "the loving mother." The whole gospel is social, because life is social. That other phrase of the idealistic rhetoricians, namely "social service," is also overdone. Such terms, out of due proportion, are responsible for most of the dullness of many good people; they get into a class, they wear a label, they sink into the pious jargon of their little cults, they register uselessness.

Service for our fellows is the fruit of religion. And the best service keeps itself perfectly human, neighborly, and unprofessionalized. It knows neither case nor clinic as pre-eminent in its treatment of personality, which it treats as the highest sanctity. What we are saying is exactly what Jesus went about doing. Not once will a classified utterance in the whole ministry of Jesus be found. You never see a sign of a departmental religion in him.

We know the arguments for emphasizing the fact that religion is more than personal, that is, individual. They are good arguments. And it has been worth the cost to show that the gospel is social. But the time has come to shed the verbal trappings, and get down to the unaffected and genuine words that accord with the facts, the hopes, and the ministries of plain, every-day life.—*Christian Register.*

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ON THE PROBLEM OF EVIL

How can we reconcile belief in a just God with the fact that in human life the innocent suffer with, and often apparently for the guilty? The *Universalist Leader* has been wrestling with this question, and has given some excellent answers. It takes the wholly sound position that the Lord could not have provided otherwise except by making each man an isolated unit, deprived of any vital relation with his fellows. The doctrine of the Greater Man (*Maximus Homo*) makes the matter even clearer. As Paul put it, "We are members one of another." So absolute is the spiritual tie which unites mankind that all souls are in fact one spiritual body. Just as in the flesh the member that transgresses is not always that which pays the immediate penalty, (the stomach, to take a crude illustration, suffering for the food the mouth eats), so our social sins often react most directly upon those least guilty of them. The young man in war suffers for the old man's greed; the child suffers for the parents' neglect of his spiritual education. Yet the benefits of our human interdependence far outweigh its disadvantages. As the cell attains its highest significance when it becomes part of a human organism, so man reaches his truest manhood only as an integral part of collective humanity. But of course this or any answer to our question is unsatisfactory unless it includes the concept of a life beyond "death." The supreme blessing of membership in the human race is the privilege of sharing its growth to eternity.—*New Church Messenger.*

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THE TRUE UNITARIAN SPIRIT

Next, the centenary exhibited the broadening definition that Liberalism gives to itself. I think it is more inclined than ever to spell itself with a small l instead of a BIG L! And that means progress! It means absorption into life rather than a denominational excrescence.

Next, I would name perhaps the most vital point of all. Over and over again in this week was struck the note of vital religious mysticism. Paul Revere Frothingham in his centennial sermon in Sanders Theater pleaded for this inner note of devotional religion, and pleaded for it nobly and eloquently. The British delegates emphasized it; Charles J. Bridges gave it a philosophical setting of highest value in his noble address at the Berry Street Conference; and all through the week this emphasis on the reality of the soul and of the Christian conception of its place in the universe ran like a golden thread. It was naturally emphasized that to be really religious men must have full freedom of thought; and natural credit was given to Channing and to Unitarianism for striking valiant blows for the sake of this freedom.

It is likely that Mr. Bryan would not have felt at home in most of the meetings, and the Governor of Tennessee may have sought early exit; but barring these it seems likely that loyal disciples of Jesus would have felt that he was everywhere being sought and honored; and that a message to a very needy world, living under the glory and the stress of progress, accepting science as a method of truth even where it can not accept all of its immediate conclusions, such a message was being worked out and thought out in consecration to those ideals of liberty and truth that founded our nation.—*George Lawrence Parker on the Unitarian Centenary as reported in the Congregationalist.*

Home and Children

UNSEEN

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.—John 3 : 8.

I couldn't see the wind, that wondrous day
  I frolicked with a playful sea;
And yet it sent the sail-boats on their way
With bellied sail; it blew me salty spray,
  And heaved great sea waves under me.

I failed to see the wind that stormy night,
  Though all night long the lightning flashed!
Yet well I heard its rage and wailing flight;
Uprooted trees bore witness to its might,
  And viciously the rain it dashed!

I saw it not, that morn I roamed a dell
  Whose green had changed to gold and red;
But, though unseen, its presence one could tell!—
It fluttered gorgeous leaves until they fell
  In swirling showers round my head!

I saw it not—although the moon made plain
  A garden wall I paused beside!
Yet breath of flowers it wafted down a lane;
I heard it move the garden weather-vane;
  A vine stirred where it tried to hide!

Nor could I see, one ne'er-forgotten day,
  That wind which stirred within my soul
As in a holy place I knelt to pray!
But, oh, it brought me peace from far away—
  That Spirit Wind which makes men whole!

Charles Arthur Vandermeulen.

* * *

UNKNOWN MARY AND GUS

WHAT sort of people "do things" in the world, who are the folks who really "make the world go round" by looking after the machinery of civilization, by keeping in order the thousand and one complexities, without the ordering of which all of us would most of the time be in a hopeless tangle? Well, says one of the editorial writers of the New York *Herald Tribune*, there may be several views on that subject, but think for a moment of the case of Mary and Gus. Perhaps captains and kings and prime ministers and financiers have had all the credit they deserve. But as for Mary and Gus:

Mary Stenstrom works in a big knitting mill. She has worked there for thirty or forty years, ever since any one can remember. She is an expert mender. When a stocking is torn or imperfect she fixes it. Working with the same needles as those which fly back and forth in the long rows of machines outside her little cubbyhole, and with a speed almost equal to theirs, she will close a rip or tear so that you can't find it.

The president's daughter, home from school for the holidays, falls at the ski jump and tears her beautiful new sweater. Oh, dear! Oh, dear! What can be done? Nobody in the house knows how to knit, and even if they did, how could you get yarn to match and darn it so that it won't show afterward? And here is Gwendolen's Christmas sweater, brought back from London by Aunt Euphemia and just as good as spoiled! Send it to the manufacturers? But who knows where they are? England? Scotland? Like as not in neither, in spite of its delightful Scotchiness, but made for that smart London shop by some outlandish German in Saxony! The whole house is upset, Gwendolen all but in tears, when father, coming home for lunch, says to give the thing to him and let Mary mend it.

Mary? Mary who? Even father doesn't know. Just Mary. That girl up-stairs who mends things. Been up there ever since anybody can remember; can mend anything. Let Mary do it. So father, driving back to the mill in a car which cost several times what Mary makes in a year's work, gives Gwen's sweater to Miss Pinch, the stenographer, who gives it to Mr. Brackett, the assistant treasurer, who gives it to Steven, the superintendent of the knitting-room, who gives it to Mary herself, and tells her to fix it up when she can, and before closing time, too, because it belongs to the boss.

And Mary, who knows the boss only by sight, and never saw mother or Gwendolen, and probably never will, although she puts something more personal into Gwen's Christmas present than did Aunt Euphemia herself, makes a few rapid passes with her experienced fingers, and the sweater is just as it came from the London shop! Mother and Gwen think it wonderful; father, busy with his evening paper by this time, grunts "Uh-huh!" and what Mary thinks, if anything, nobody knows; but one thing is sure, and that is that long before the family are through with their breakfast to-morrow morning, Mary will be back in the mill, with its warm smell of oil and never-ending clatter, doing just as wonderful things as she did to the sweater, just as she has been doing them these twenty years past.

Marys there are in every big mill, old hands, artists in the same sense that dancers and fancy divers and skaters are artists, though unsung. And matching them among the men some Mike or Bill or Antone or Gus, who knows machines as a good farmer knows his horses, nurses and grooms them, hitches them in new ways when changing competition demands it, and, all in the day's work, saves or makes the company's business. "Let Mary do it. See if Gus can fix it."

Take the crowd in the average smart city restaurant or cabaret, dump them on a desert island and ask them to reproduce even the A B Cs of their civilization! They couldn't make a knife or saw or match, let alone a steam-engine, telephone or electric light. Bring them before Peter Gynt's Button Molder to say what they had done on earth that should save them from being flung into the melting ladle and cast over again, and how many could say they had really ever done anything?

And Mary and Gus? Not a great deal, perhaps, measured against the whole sum, yet they touched completeness in the sense that they did some one useful thing about as well as it could be done. "I mended

holes," says Mary, "very quickly, so that you couldn't see them." "You made magic with your hands," answers the Button-Molder. "Not now and then, but day after day, and every day, for years on years. You may stay." For Mary Stenstrom knew her job.—*Literary Digest.*

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THE BLESSING OF ADAM

Many quite sane people must be scratching their heads in bewilderment, when they hear some of the things that are daily said about work. One day work is called the curse of Adam—as if Adam had never done a day's digging before the celebrated eviction. Another day we are bidden to hope that if the invention of labor-saving dodges goes on at its present pace we may yet have no need to work more than two hours a day at the most—as if we could not see for ourselves that one of the saddest men on earth is the prosperous, semi-retired, "self-made" man who just looks in at the office for one or two hours a day to bully the clerks and depart. Even sages so well accredited as Mr. Bertrand Russell propose to take us off all but four hours and turn us out for the rest of the day to put up, as best we can, with such abstract nouns as science and art, friendship and love, the contemplation of natural beauty and of the immensity of the universe. Husks, mere husks, unless you munch away at them so hard that this, too, becomes work. It is pleasant to see these truths engagingly reasserted by Mr. L. P. Jacks in a little book on "Responsibility and Culture," just published by the Oxford University Press.

That they are true can be seen by any one who knows a few normal children or artists or scientific discoverers. A child has no spite against work until miseducation has marred him. You put him out in the sunny back garden to play with his toys and contemplate the immensity of the universe, and in half an hour he is plaguing you to let him do some "real work," like a proper gardener. He will not tire of it either, except physically. So vehement is this innate thirst for labor that in a normal child it may take all the resources of highly reputed schools and great universities to convince him that "real work" is a thing to flee from and that to do it and to "have a good time" are mutually exclusive states, like the labor and leisure of Mr. Bertrand Russell's philosophy. Take, again, the case of the adult artist, or of the scientific researcher with his nose well down on a hot scent. Offer him a release from all but two hours' work a day and he will hoot at you. When he goes to bed at night he is probably thinking greedily, "Only just the time I'm asleep—which doesn't really count—and then time for dressing and breakfast, and then I can get at it again. Hooray!" There is nothing odd about such states of mind. The odd thing is that any man or woman should have so fallen out with his work, or so stumbled into the wrong sort of work, that this state of health is lost to him. Doubtless some sorts of work retain, more often than others, the love of those who do them. They may be loved selfishly; an art is sometimes tenderly loved by a man who would let his children starve. Or they may be loved altruistically; social workers in slums will sometimes sweat themselves to death in a state of continuous happiness. But there is no kind of work which is not loved passionately by some of its practitioners, however advisable they may find it to dissemble this affection when negotiating with any human paymaster who happens to come into the affair.—*Manchester Guardian.*

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THIS LIE ABOUT LAW-ENFORCEMENT

They have given up trying to prove that liquor is a necessary, nourishing food. They have abandoned the hope of establishing that the saloon is an inevitable social center for industrial life. They are centering their attention now on a new contention. They are charging that we who oppose liquor are inconsistent. And it is surprising to see how successful this new assault is.

They point to the fact that we hold a law must be enforced because it is a law, and yet our chief heroes have been rebels who broke laws without hesitation. They point to Washington as the leader of an illegal revolution; to Beecher as an encourager of escaped slaves; to the rescuers of the famous Syracuse slave, Jerry, as violators of Federal law; to Paul as a preacher who defied the law; to Peter as one who boldly said before a court, "We ought to obey God rather than men;" to Jesus as a convicted criminal who would not conform to what he held unjust. And, they insist, all these instances prove that lawbreaking is not so serious, after all. Constitutions are not to be literally and consistently obeyed. A protest can be fairly made by violating the unjust statute. That, they claim, is just what violators of the liquor law are doing.

It is an immensely clever argument. And it is misleading many earnest and intelligent men. For it seems to group all these great men of our respect with those boasting shatterers of restraint who are making a joke out of democratic self-control these days. And it leaves us all feeling vaguely uncomfortable, for most of us would rather be with Washington and Beecher and Paul and Jesus and be inconsistent than to be perfectly consistent and find ourselves in the company of the corpulant, bulbous-nosed brewers with their gaudy clothes and their flashing jewels.

We have the right to point out that not all the logical inconsistency is on one side. These same liquor men who want the right to violate their laws as a protest are very insistent that an officer of the Anti-Saloon League keep absolutely within the boundaries of a technical law. And they call to their aid all the legal devices when they are caught in their crimes.

The line which divides us is not one of consistency. Yet it is absolutely plain. The bootlegging pirate considers a law open to violation when it hurts him; the honest rebel violates only when it hurts his conscience and denies the voice of God. The illigitimate violator utilizes every device to cover up the trail of his crimes; the honest rebel calls attention to his deeds, and hides nothing. The bootlegger whines when caught, and attempts to dodge the penalties; the honest rebel boldly dares the Government to do its worst, and takes his medicine of punishment, however bitter. The distinction is altogether unescapable.

There are bootlegging impulses in all of our lives. They try to conceal themselves as legitimate and brave protests. They tempt you to evade the income tax, to speed on the motor highways, to neglect to vote. Test them by these three standards. Do they appeal to your comfort or to your conscience. Do they skulk in hiding or seek the light of day? Do they invite the penalties or try to avoid them?—*Bernard C. Clausen, in Christian Endeavor World.*

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DON'T TALK—TELEGRAPH

A traveling man went into a railway restaurant and gazed discontentedly at the profusion of pies and cakes on the counter. "Haven't you got anything solid to eat?" he asked.

"Shall I give you some beans?" asked the proprietor, with his most persuasive smile. The traveler assented and, making short work of them, asked: "How much?"

"Twenty-five cents," was the bland response.

"What?" cried the drummer; "twenty-five cents for a spoonful of cold beans?"

The proprietor continued firm in his price, the man paid it and departed. But late that afternoon a telegram was handed in to the restaurant keeper, for which he paid twenty-five cents.

It ran thus: "Don't you think your price a little high on beans?"—*American Mutual Magazine.*

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IN MEMORIAM

Two gentlemen stopped on the street to talk to each other, one wearing a large diamond tie pin.

"Isaacs," said the other, "dot is a fine diamond you have it. Vare you get it?"

"Vell," explained Isaacs, "my brother he died and left $430 for a stone. And dis is de stone."—*Everybody's Magazine.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Psychology, So Called

Psychology for Bible Teachers. By Edward A. Annett. Charles Scribner's Sons. $1.50.

The Psychological Approach to Religion, W. R. Matthews. Longmans, Green and Company. $1.00.

Personality and Psychology By John W. Buckham. George H. Doran. $1.75.

Most writers on the subject of psychology and religion pay far more attention to religion than they pay to psychology. They realize that people are interested in psychology and that psychology threatens certain dogmas which they hold. Therefore they write about psychology in its relation to religion, because they hope in that way to capture the interest of the multitude and because they see a chance of upholding their dogmas. Regarding themselves as defenders of the faith rather than as seekers for the truth, they are not in a position to contribute anything new to the study of the psychology of religion. Moreover, their equipment is as inadequate for the accomplishing of creative work as their state of mind is hostile to impartial thinking. for their knowledge of psychology is usually acquired from other men's books. They are the apologists of our day, well intentioned, useful after a fashion, doing almost as much good as they do harm, but dwarfed to insignificance by comparison with James, Pratt, Selbie, and the other masters of the psychological approach to religion.

One of the most amiable purveyors of second-hand information and first-hand misinformation is Dr. Annett, who has undoubtedly had unusual opportunities for experimentation and investigation during his fifteen years in India as the director of teacher-training for the World's Sunday School Association. Of modern psychology, however, he knows very little, and the best that can be said of him is that he relies to a great extent on William James. In routine matters he is accurate enough, but even so it is doubtful if the average Bible school teacher would profit much by reading the book. He discusses the mind, the instincts, suggestion, habit, heredity, the intelligence, the will, and so forth and so on throughout the stock list. From beginning to end the book is shot with pious exhortations, and any tendency of psychology to contradict the views of orthodoxy is either ignored or gently repudiated. Perhaps the worst sentence in the book is: "Heredity has been cleverly termed 'potted environment' since it represents the effect environment has had upon our recent ancestors." This might indicate that Dr. Annett agrees with Kammerer in denying the law of the non-inheritance of acquired characteristics, but much more probably it means that Dr. Annett has never heard of that law.

In general one feels that Dr. Annett has saved himself and his readers a great deal by taking a narrow field for his book. Dr. Matthews has ventured more, and he has not been entirely unsuccessful. What he says about the limitation of the psychological approach to religion is true. He states the more radical position fairly, and instead of attacking it violently he contents himself with showing that it claims too much. Likewise his chapter on conversion is good, though his arguments for the naturalness of conversion and his approving quotation of Pratt's statement that conversion is found as frequently in the "Catholic" as in the "Evanglical" tradition illustrates the extent to which his Church of England background influences him. The third and last chapter contains less to commend, for it goes rather too far in laying claim to the support of psychology for belief in immortality, though it quite justly rebukes those who maintain that psychology disproves the possibility of survival after death.

While it is a good enough little book in its way, "The Psychological Approach to Religion" gives the impression that Dr. Matthews is throwing a sop to science. The dominant note of the book is that of proper, even self-rightous, piety. It is precisely the sort of thing one would expect from the chaplain to the King, a bulwark of the Empire, and a pillar of the Church. One could commend it with moderation, however, were it not that it contains one paragraph which is either conscious misrepresentation or the product of unpardonable ignorance. In stating the position of the behaviorist school Dr. Matthews attributes to it a view of consciousness which was held by certain materialists of the end of the last century, but which none of the leading behaviorist psychologists would think of defending. "It is really difficult," he says, "to maintain an adequately courteous demeanor towards people who can believe that such nonsense is the solution of the problem of body and mind." Dr. Matthews is not the only one whose "adequately courteous demeanor" is threatened.

Finally we come to the most ambitious book of all, Professor Buckham's "Personality and Psychology." The book is divided into two sections, the first presenting the author's own views, the second offering a criticism of the views of the principal schools. In the preface Professor Buckham says, "This volume, needless to say, is the work not of a psychologist but of a personalist," a confession which is good for the soul of the author and the understanding of the reader. Although there are some discerning remarks in the book, no one could take it seriously as a work on psychology. The reasons for rejecting it are apparent from two quotations, of which the first is: "For of what profit is science if it materializes men and robs life of its hopes and ideals? One would rather be a 'pagan suckled in a creed outworn' than to live in such a universe. If science is to dehumanize life we may well wish ourselves back in superstition rather than become the victims of a knowledge that, like the flame, attracts only to sear and destroy." That Professor Buckham goes on to say that science can not justify the claims some scientists make does not matter. He directly says that he is more interested in preserving his hopes and his ideals than he is in discovering the truth. One may sympathize with him but one can not accept him as a guide in psychology. The second quotation is like unto the first: "Identify self and body, and let every one act accordingly, and the issue will be—chaos, individual and social, moral and physical." We are not seeking to defend behaviorism or materialism, but we maintain that one can place no dependence on a man who prefers exhortation to argument from fact and who is more interested in the possible results of a theory than he is in its essential truth. With all respect to Professor Buckham, we point out that his is the attitude of William Jennings Bryan.

In all three of the books we have seen the tendency alluded to in the first paragraph, the tendency to protect religious dogmas at the cost of a fearless search for truth. Undoubtedly Messrs. Buckham, Matthews, and Annett are no worse than certain psychologists who go to the opposite extreme, but the faults of one party do not excuse the faults of another. Books like these, patently biased, without more than a shadow of scientific method, confuse the issue and obstruct the progress which certain psychologists are making in their study of religion. It is futile to speak of whatever virtues they possess, for their central wrongheadedness cancels their incidental merits.

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Projects in World Friendship. By J. L. Lobinger. University of Chicago Press. $1.75.

The author believes that the recognition of the universal brotherhood of man depends on the spread of international friendships. His book suggests numerous ways of helping Sunday school scholars to learn to know and to respect people of other lands.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

The Lombard Dates. A printer made an error. It was copied. So there has been a little misunderstanding. Let it now be universally known that the great institute at Lombard College, Galesburg, Ill., will begin on July 19th and close on July 24th.

FROM CORN TO POTATOES

"The best land in the world," declared the Illinois farmer on Tuesday. And he told the truth, being interested in raising corn. "The best land in the world," asserted the Maine farmer on Friday. He also spoke by the book, being interested in raising potatoes. I made a quick journey from the Middle West to the North Northeast and I was glad to find local pride and enthusiasm as strong at one end of the trip as at the other. In Illinois you can buy a post card showing a single ear of corn that covers the whole surface of a freight car and in Aroostock County you can buy one showing a potato of similar proportions.

I like both corn and potatoes; I like the scenery in both the flat country and the hill country; and I like the folks both west and east, finding them all cordial and clean and clear-brained and worthy of all respect.

I had the honor to represent the General Convention at the Aroostook County gathering of religious liberals. The meeting was held at Holton, which is away, away, away off up almost to New Brunswick. I wish the readers of this paper, especially those who have the privilege of building or re-modeling churches, could see the beautiful, convenient and artistic edifice belonging to the Unitarians of Holton. It is one of the best I have seen.

The church looked especially attractive on Sunday when it was filled to the doors with happy, worshipful liberals. Sixty came from Caribou; a good many from Presque Isle, a good many from Oakfield and a good many from the country round about. These meetings, made possible by the automobile, are held twice a year and are a great source of power in the north country. A more responsive audience would be hard to find.

Incidentally I had a conference with the superintendent of the thriving Sunday school at Caribou, with a lady who thinks it possible that a Sunday school may be organized at Mars Hill, and with several teachers who are trying to improve their methods.

On Sunday evening I preached in Oakfield and held an after-meeting with twenty-five friends who are especially interested in religious education. The church at Oakfield is progressing with Rev. Grant Van Blarcom as pastor and the Sunday school is efficient with Mrs. O. A. Holden as superintendent. The auditorium is made beautiful by a dozen framed pictures, wisely selected from the best religious works, which were presented by various churches and Sunday schools in the Pine Tree State.

My traveling companion and room-mate on this trip was Prof. A. W. Slaton, of the Pacific Unitarian School of Religion in Berkeley, California. He is a very charming man, a specialist in New Testament literature, and a thinker along modern lines. Two years ago he was very prominent in the newspapers of the country when his fellow-Baptists had him discharged as a heretic from the faculty of the University of Missouri. Since then he has traveled far in his thought and now belongs to the "left wing" of the Unitarian body. Although he and I differ radically in regard to many matters, we are quite agreed about one point—that ministers who confine their efforts mostly to adults are making a very serious error.

The Wanderer.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

MID-YEAR MEETING OF W. U. M. A. OF MINNESOTA

Miss Hathaway arrived in Minneapolis, Saturday evening, May 3. She went directly to Unity House where she was entertained during her stay here. Sunday morning she attended service at the Church of the Redeemer, accompanied by Miss Chapman. During the Sunday school session she spoke to the younger children, telling them of the work at Midori Kindergarten among the little Japanese children. She was most enthusiastic in her praise of the work that is being done by Miss Bernice Kent, one of our *very* young workers over there.

Miss Hathaway was entertained at Sunday dinner by Mr. and Mrs. Stanley S. Staring and in the afternoon enjoyed a drive among the lakes and parks of the city. The vesper service at 5 o'clock was in charge of the Clara Barton Guild. Mrs. Frank C. Todd, who was in Japan two or three years ago, presided. A detailed report of this meeting is given in another article prepared by Miss Ethel Hughes, the state representative of the Guild.

Monday, the mid-year state meeting of the Women's Association was held at Tuttle Universalist church. The ladies of Tuttle were delightful hostesses and served a most delicious one o'clock luncheon to a little over one hundred guests. After the luncheon the meeting adjourned to the parlors of the church where the program of the afternoon was taken up. There were three minute reports from the secretary, Mrs. E. W. Gregory and the treasurer, Mrs. G. W. Cornell. Mrs. Stanley Staring gave a very interesting report for the State and Home Committee, of which she is chairman.

Miss Hughes spoke of the work of the Clara Barton Guild and all present felt they could well learn some very profitable lessons from these *young* women of the church. The church should indeed be proud of its Clara Bartons.

We were most happy to have with us a number of the members from Anoka, Owatonna and St. Paul. Owing to a meeting that Rochester was having at the same time they were unable to send representatives.

It was indeed a source of regret that Mrs. Shutter, chairman of the membership committee, could not be present, but owing to the illness of Dr. Shutter she was unable to be with us. However, nearly one hundred new members have been added to our membership this year.

After these reports the women were delightfully entertained with vocal numbers by Mrs. Helen Tircher accompanied by Miss Louise Chapman.

Then came the part of the program that had brought all together; the part all had come to listen to. Miss Hathaway spoke with much earnestness of her work in Japan for the past twenty years. She told how before going to Japan she had been a teacher and had loved her American girls and how after going to Japan she had learned to love her Japanese girls just as much. She spoke of the change that had come in the standing of women in Japan in the past few years. In times past the Japanese believed that the boys must be educated. Now they are coming to realize that the girls must be trained, so that they may become helpers in the home, so that they may become Christian mothers, and so that they may become self-supporting. She spoke of the beautiful atmosphere to be found in Matsu's home, which is furnished in Western style. Monday evening Miss Hathaway was entertained at dinner by Mr. and Mrs. Albert C. Cobb and Tuesday Mrs. L. N. McWhorter was hostess to a one o'clock luncheon for Miss Hathaway and the State Board.

Miss Hathaway made many warm friends the few days she was with us and all who were privileged to hear her felt they had a much better understanding of the work in Japan.

Among Our Churches

Georgia Letter

Harmony.—Rev. George A. Gay of Camp Hill, Alabama, has been called to preach for this church on the first Sunday in each month. Mr. Gay began his work here on the first Sunday in April. The church is very much pleased to have Mr. Gay for pastor and the reports show that he has made a fine impression on the church and the community. The church is looking forward to a period of prosperity and growth under the ministry of Mr. Gay. * * **Winder.**—This church is experiencing a rebirth. The church was without preaching services most of last year and the Sunday school went dead. At the beginning of the year a new board of trustees was elected and the Sunday school was reorganized under the efficient superintendency of Col. R. H. Kimball. Colonel Kimball is a graduate of Princeton and enjoys the distinction of holding a diploma signed by the late President of the United States, Woodrow Wilson. Mr. W. A. Bradley, the teacher of the senior class, is a new addition to the working force of this Sunday school. He studied for the ministry and comes to his task finely equipped. Many who had lost interest in Sunday school work are now glad to be in his class. The church has recently acquired title to a small tract of land which has greatly improved the appearance of the church grounds. A landscape gardener was recently secured to suggest ways of further beautifying the grounds. A bulletin board has recently been set up in front of the church, and another between the church and Winder, so that passers-by will know that there is a Universalist church in the community. The congregation is planning either to improve the old church building or erect a new one in the near future. One or the other will have to be done to take care of the interests of the movement. One of the unique features of the Sunday school is the recent purchase and installation of a radio outfit. The church only has preaching services on first Sundays. After the Sunday school is over many stay to enjoy a radio program. In this way many are becoming interested and attending our church and Sunday school that were never known to attend before. On Wednesday evenings they meet for a social hour, to listen in, practise singing or listen to an address. It is the aim of the leaders to make this a community center. * * **Canon.**—This church has lost heavily in the last few years by death and removals, but it is still one of the strongest churches in the state. The 1925 session of the Convention will be held with this church, August 6-9. This church has preaching services twice a month. On the second Sunday the superintendent supplies the pulpit or secures some one else and on the fourth Sunday Dr. Rowlett preaches for the church. On the last second Sunday evening a discussion of the Five Year Program was held. This church suffered heavily in the financial crash of a few years ago, and they have not recovered from the effects of it. But they feel kindly toward the Program, and if they can possibly do so they will adopt it. The Canon Sunday school has run continuously for a number of years without a vacation. On the second Sunday in May a memorial service was held in honor of Mrs. Polly Bowers Bond, the founder of the Canon Sunday school. Colonel Claude Bond of Toccoa and B. F. Cheek of Lavonia, ex-president of the Georgia Universalist Convention, were the principal speakers. Mrs. D. T. Barnes, A. J. Owens, J. F. and J. C. Bowers and the writer took part. It was a sacred service which made all present feel more like carrying on and finishing the task so well begun.

J. M. Rasnake.

Church News and Interests

PERSONALS

Dr. and Mrs. Frank Oliver Hall sailed on the Mauretania Wednesday, June 24, for a two months' trip to England and the Continent.

Rev. W. J. Taylor and family of Wausau, Wis., are camping at Witch Lake, Michigan. Post office address is Republic, Mich.

Rev. Lucius Garner, of the class of 1925, St. Lawrence University, has taken charge of the churches at Potsdam and Winthrop, N. Y. On June 18 he was married to Miss Geneva van Bergen, St. Lawrence 1924, a member of Dr. Potterton's parish in Brooklyn, N. Y. The ceremony was performed by Dean John Murray Atwood in Brooklyn. Mr. Garner's pastorate for the present summer is at Sinking Spring, Ohio.

Rev. Harry L. Thornton, Mrs. and Miss Thornton visited Headquarters June 23, driving from Framingham in Mr. Thornton's new car.

Rev. M. L. Aldridge has resigned at Markesan, Wis., and goes immediately to Stoughton, in the same state.

Dr. John Murray Atwood, was at Headquarters June 25 on official business. Dr. Atwood traveled by motor from Canton to New York, and then to Andover for the Students' Federation of Religious Liberals, bringing a car full of students with him.

On Wednesday afternoon, June 17, in the garden of the parsonage, at Gloucester, Mass., Miss Janet Lee, of Gloucester, and William Bryan Wiegand, of Montreal, were married by the bride's father, Rev. John Clarence Lee, D. D. The brothers and sisters of the bride were the attendants, and the guests were relatives from Montreal, Boston, New York, and Philadelphia. Mr. and Mrs. Wiegand have sailed for Europe, where the bridegroom has business interests.

Owen D. Young has given 250 acres of farm land to St. Lawrence University. This land adjoins the University property on the north and is to be used as the basis of an expansion program covering twenty-five years.

Dr. Marvin, of Franklin, Mass., sailed for Europe July 1 on the Lancastria. The trip is a gift from parishioners and townspeople in recognition of his twenty years as pastor of Grace Church. He will visit the battlefields where he served as chaplain during the World War.

Dr. Atwood, Dr. Frank D. Adams, Rev. Norman Fletcher and Miss Martha Fischer were among Universalist speakers at the Students' Federation Meeting in Andover. Granville Hicks, the president, presided.

Miss Eleanor Bissell of Pasadena has been visiting relatives in Hartford, Conn. She is now with her cousin, Miss Florence I. Adams of the *Leader* staff, and will sail about the first of August for Europe to be gone about a year.

Rev. Charles A. Haney of North Attleboro, Mass., with Mrs. Haney and their young son, have gone to Detroit by automobile to attend the Y. P. C. U. Convention. They will camp by the way and motor back to Ferry Beach, Maine.

Mrs. F. Arnold Bradley, formerly Miss Betty Lee of Universalist Headquarters and now of 41 Plymouth Road, Penarth, Glamorganshire, Wales, has suffered a serious breakdown, and has been taken to a sanatorium.

Rev. Charles F. Patterson of Arlington has gone to Detroit for his vacation. The *Arlington Advocate* publishes the good news that Mrs. Patterson is convalescent. She is at her old home in Detroit.

The following students graduated this June from Crane Theological School: Theodora De Luca, Owen Whitman Eames, Percy T. Smith, James Perkins, S. T. B., *Cum Laude*, Cornelius Greenway, B. S., *Magna Cum Laude*.

Dr. F. W. Perkins of Lynn spoke before the Student Federation of Religious Liberals at Andover, Mass., on "The Modern Thought of God." Dr. Perkins will spend the summer near South Brooksville, Maine, and do some cruising. The Lynn

church will, as usual, hold union services for the summer with the Unitarian and Central Congregational churches.

OUR HEADQUARTERS STAFF

Rev. George E. Huntley, D. D., has written a new book called, "The Superintendency of Hope Victoria." in which his philosophy of Sunday school work is put in story form. Fleming H. Revell & Co. have accepted this work for publication and it will appear early in 1926.

Miss Florence I. Adams is motoring through Vermont with her cousin, Miss Eleanor Bissell of Pasadena, California. They are to visit in particular the town of Bethel, where Miss Adams was born and lived as a child, and other places associated with the family of her grandfather, Rev. Samuel A. Davis.

Massachusetts

Marlboro.—Rev. Harold I. Merrill, pastor. The Church in Marlboro has been very busy during the last quarter. At the annual parish meeting in March the reports of the treasurer and prudential committee were heard with much satisfaction. The reports showed that although repairs amounting to over $1,000 were made the debt of the church was only increased by $300. At this meeting it was voted to hire the pastor for another year although the present term does not end until November. At Easter the church was decorated with flowers and welcomed a large congregation. The Easter offering of nearly $250 was the largest in the history of the church. Woman's Sunday was observed on April 24. The ladies, not to be outdone by the laymen who had charge of the service on March 1, put forth their best efforts. Nine of the ladies took part in the service. Miss Marion Fay, a student at Boston University and one of our younger workers, gave a fine sermon, taking for her theme, "Great Women." On May 6 the church was well filled for the ordination service of the pastor. Rev. Alfred Storer Cole of West Somerville opened the service with Scripture and invocation. Rev. Frank Oliver Hall, D. D., of Tufts, gave the ordination address. The charge to the pastor was given by the pastor's friend and adviser, Rev. Sidney J. Willis of Biddeford, Maine. Rev. George E. Huntley, D. D., addressed the people. Rev. Vincent Tomlinson, D. D., of Worcester was delayed in reaching the service. Rev. S. James Cann of the Baptist Church of Marlboro, welcomed the pastor for the other churches. On Children's Sunday the church was decorated with an abundance of daisies and roses. The program sent out by the General Sunday School Association was followed and all expressed their appreciation of the beauty of the service. The pastor gave an object sermon, taking for his theme, "Living Letters." Six children were christened at this service. Our church school under the leadership of Mr. George M. Moore shows and increased enrollment and a large percentage of attendance. In March the school entertained the neighborhood Sunday school workers and all were very interested in the able address of our own state president, Mr. Carl Hempel. Saturday, June 20, the school united with the church in a picnic at West Pond in Bolton. Headquarters were established at the cottage of Mr. Charles Wilder. Swimming, boating, and sports were enjoyed and all returned tired and happy. During the quarter the Ladies' Social Circle has been very active and has held monthly suppers and socials which have added much to the social life of the church as well as adding substantial sums to the treasury. In April the Circle held its annual Easter sale. The parlor and booths were decorated in the Easter colors and a large amount was netted for the church work. The Marlboro church sent nine delegates to the Salem Convention and all add their praise to the efficiency of the organization and the welcome of the Salem church. The church here is much interested in Dr. Conklin and the work he is doing at the Doolittle Home. Besides sending a large contribution in March, thirteen made the trip to Foxboro to the annual Donation Day. During the summer months the church will close and repairs will be made on both the parsonage and the church property. The time is soon coming when added room must be had and it is hoped that soon the basement of the church can be made into a large room in which suppers, entertainments, etc., can be held. This summer Miss Florence Doolittle and Mrs. Harold I. Merrill are being sent by the church to the Sunday School Institute at Ferry Beach. Mr. and Mrs. Merrill will spend the summer in Maine. Their address will be West Paris, Maine.

South Weymouth.—Rev. Wm. Dawes Veazie, pastor. Children's Day on June 21 was a great success. Our pastor christened nineteen children. As all of the little ones could not be present, another christening service was held on Sunday, June 28.

Norwell.—Rev. William Dawes Veazie, pastor. Our minister, on Sunday evening, June 7, arranged at our church a meeting of the six Protestant churches of the vicinity in the interest of Near East Relief. Our Community House project is going forward steadily. This work will keep Mr. Veazie here through the summer. On Sunday, July 12, he will preach at South Acton and will be the preacher at the closing summer service in Swampscott on Sunday, Aug. 30.

Malden.—Rev. Clarence J. Cowing, pastor. This church closed on June 28 for the summer recess. The reopening will be on the Sunday following Labor Day. The pastor, with about nine others from the church, will attend the Institute at Ferry Beach. At the Children's Day service on June 14 eleven children were baptized. Mr. Cowing will preach on Aug. 30 at the Union service in the Congregational church.

Worcester, First.—Rev. Vincent E. Tomlinson, D. D., pastor. By a new plan this church, together with the Union and Plymouth churches, will hold summer services from July 5 to Sept. 6 inclusive. The services will be held in the Universalist church for the first three Sundays with Dr. Tomlinson as preacher. The annual meeting of the Mission Circle showed that the receipts for the past year were $983.72, with expenditures of $855.69. The Ladies' Social Circle for the year has taken in $3,042.97. It has paid out $1,836.22, leaving a balance of $1,206.75. Miss Minerva Dickinson has been engaged for the third year as director of young people's work. Dr. Tomlinson, in view of his extended trip abroad next winter, plans to be in Worcester through the summer. He is to preach in Swampscott on Aug. 16.

Lowell, First.—Rev. Harold W. Haynes, pastor. The annual Sunday school outing was held at Willowdale on Saturday, June 20. Age limits were set for those attending, these limits being from one to one hundred years. Each one going was asked to carry along a good disposition, fine appetite, broad smile and the purpose to get into the game. A full program of sports was run off. Six children were christened on Children's Day, June 14.

Springfield, First.—Rev. Delmar E. Trout, pastor. This church closed on June 28 to reopen on Sunday, Sept. 13. The *Parish Messenger* now has five issues for the year. During the summer the minister plans to have all parish and fair committees appointed, their names to appear in the first fall issue of the *Messenger* in October. The pledges for Near East Relief, secured by the visit of Dr. Huntley to our church, amount to over $600.

Brockton.—Rev. H. Elmer Peters, pastor. Rev. W. H. Morrison, D. D., and Mrs. Morrison having taken up their residence in Brockton, our church has made Dr. Morrison pastor *emeritus*. By the will of Governor Douglass this church was given $10,000. From this amount a sum has been withdrawn sufficient to make repairs upon the roof, to change the entrances, and to paint the building. The remainder of the fund has been carefully invested.

Maine

Gardiner.—Rev. Milo G. Folsom, pastor. As the church season draws to a close this church ends its regular work in good shape. June 21 was observed as Children's Sunday. The exercises were unusually good. Six children were christened and one was christened the previous Sunday. Recently the parish came in

possession of a small legacy which helps out materially the finances.

New Hampshire

Manchester.—Rev. Arnold S. Yantis, pastor. A notable feature of the baptismal service on Children's Day in this church was the use of water taken from the River Jordan in Palestine. Four little ones were christened.

New York

Canton.—Rev. Harry Adams Hersey, pastor. The close of the first year of full-time pastorate finds this North country church active and in good health. Reports at the annual meeting showed all organizations to be functioning efficiently and with substantial and solvent finances. The pastor reported 599 parish calls within a radius of thirty miles. The Ladies' Aid reported nearly $1,000 expended on the parsonage and a large amount of general activity through every month in the year. The Y. P. C. U. has had regular meetings with a large attendance and with monthly summaries of the topics by members of the college faculty. We shall have four members at the Detroit Convention. The Union paid one-half the salary of the teacher of week-day religious education classes. These classes are under the able instruction of Miss Sias, daughter of one of our ministers. They have met weekly in the pastor's study and have made progress and done work which has been of acknowledged merit. A Junior Union was organized several months ago. The Sunday school has been under the direction of Prof. Bruce W. Brotherston, D. D. of the Theological School, and has shaped its program in accordance with the best Sunday school standards. The annual report of the treasurer showed that in spite of an enormous increase in the budget all bills were paid, including the Five-Year-Program quota to January 1926, and there was a creditable balance on hand. The Mission Circle has had a year of regular meetings. Two of the outstanding events of the year were the dedication of the Payson memorial tablet, and the dedication of the Storrs' Window. Dr. Payson, as occasional preacher on many special days and as historian, lecturer and author, has served our local church for seventeen years. For ten years he was pastor. Immediately preceding the, pastorate present he was pulpit supply for seven years. His parishioners and friends thought good to show their love and respect by placing a bronze tablet on the church wall, in recognition of his eminent services to church, school, and community. The Storrs' window was in recognition of the forty-eight years of continuous service of Miss Carrie L. Storrs as organist. There is a fine spirit of fellowship and co-operation in the four Protestant churches of the town. May 24 all four united on Sunday morning in the Universalist church, where the pastor preached a patriotic sermon to the G. A. R., American Legion and auxiliary organizations. June 21, all united in our church for the annual High School baccalaureate sermon by Dr. Payson. The pastor is secretary of the St. Lawrence Ministers' Club, Superintendent of the St. Lawrence District of Universalist Churches, chaplain of the Masonic Lodge and member of the Canton Advertising Club.

Auburn.—Adelbert E. Allison, pastor. On May 22 Mr. Allison's birthday was most fittingly commemorated in the evening at a party held in the social rooms of the church, and a surprise to the honor guest and Mrs. Allison. Nearly one hundred were seated at tables arranged in the form of the letter A, and a splendid supper was served by the ladies of the church. Then followed an informal program of music and responses, after which Mr. Allison was presented with $50 in gold, one for each year. Mr. Allison's mother, of Dexter, N. Y., was present and enjoyed the occasion very much. At the annual meeting of the Sunday school, held June 2, James Van Order was elected assistant superintendent, Bert L. O'Hara, secretary, Frank J. Martin, treasurer, and George Van Order, pianist. Children's Day was observed June 14 with a program of story and song, entitled "Chalices of Perfume", rendered by the junior choir and the regular quartette. Two children were baptized. In the afternoon the program was repeated with the same participants at the Universalist church at Scipio where Mr. Allison holds services on alternate Sunday afternoons.

Fort Plain.—Herbert Frank Moulton, pastor. Our Social Aid Department last month closed its monthly events, with suppers and entertainments, often drawing 300 people. This department gives $10 a week for coal, lights, etc. The Mission Circle is very active with fifty-one members. It has just put on a Talent Tea which netted over $250. Its work is flowers for the sick, clothing for the poor, helping the Japan Mission and many other good works. Our minister gave the baccalaureate sermon this year for the second time in eleven years. The church and auditorium and annex were packed to the doors. He spoke on "Some Factors in a Useful Life." The sermon was printed in full in our local papers. The big event of Children's Day has just taken place with twelve christenings. Our church will be open most of the Sundays of July. Our minister will go to Maine for his vacation, spending the time on his farm as he does every year. Our church is remembered in a large way in a will of one of its recently deceased members.

Vermont

Derby Line.—Rev. E. L. Conklin, pastor. The church at Derby Line is happy in its achievements as the vacation period draws near. It has been a year of wonderful work for a small church. A program carrying its features a year ago would have been thought visionary. In addition to extensive improvement upon the interior of the church, and the payment of the first quota of the Five Year Program, there has been earnest work in all departments. Easter with fourteen new members and since then two special services and eleven more added to the roll, a record-breaking Children's Day the second Sunday of June, when three babies were christened, and last of all the jolliest of picnics constitutes a record that has not been recently equalled.

Washington.—Rev. C. A. Simmons, pastor. Children's Sunday was fittingly and beautifully observed in this church on June 21. The children of the Sunday school presented a fine program under the direction of Miss Olive Calef. Three babies were christened. The congregation was large. Mr. Simmons preached the baccalaureate sermon before the graduating class of the Washington Grammar School on Sunday evening, June 7. This church will close its doors during July, while the pastor and family are visiting relatives and friends in New York state. Services will be resumed on the first Sunday in August.

* *

BURNING OF CAMP HILL

From a letter of Mrs. Ethel M. Allen, president of the Woman's National Missionary Association to the Boston office, we take the following:

"You will be surprised to hear of the burning of the school building at the Southern Industrial Institute, Dr. Ward's school. It burned to the ground yesterday. Mrs. Ward was entertaining Mrs. Rowlett, Mrs. Jones of North Carolina and myself for dinner, and the alarm came while we were at the table. It burned to the ground in forty-five minutes. Being built of this southern pine it was like burning oil. They saved very little, the mailing list, a few of the record books and two old typewriters. They had recently secured a new grand piano and that went."

As we go to print we hear direct from Principal Lyman Ward himself:

"Yesterday at about 1 p. m., our main school building was discovered to be on fire and was burned to the ground in about two hours. This building was erected entirely by student labor in the winter of 1899 and 1900. It represented the gifts of many people and was very dear to the hearts of us all. My present purpose is to erect a temporary building immediately. This will give us class rooms, and so forth for the fall. Our boys will, within the week, begin cutting timber for this temporary building. We shall erect on the site of our old building a new fire-proof school building. It should cost not less than $25,000. So many of the readers of the *Leader* have assisted us

at various times that I take this method of notifying our friends of our loss, and expressing to them my firm determination to build a finer and better building. We were insured to the extent of $4,000. There is every evidence that our largest school will be this coming fall. The origin of the fire is a mystery. I was in the building all the morning. There had been no fire in the building and no smoking."

This is a heavy blow to Principal Ward, his Board and students. It is a loss to education in general. But like every other disaster there will be it met bravely and a better building arise in place of the burned structure.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,696
Derby Line, Vt.	11
Towanda, Pa.	1
Mt. Pleasant, Iowa	3
Canton, N. Y.	4
Dexter, N. Y.	2
Markesan, Wis.	7
Gardiner, Me.	1
Providence, Mediator, R. I.	2
Racine, Wis.	7
Monroe, Wis.	2
Total	1,736

* *

CHRISTENINGS

Previously reported, 351. Brockton, Mass., 6. Derby Line, Vt., 3. Marlboro, Mass., 6. Winter Hill, Mass., 3. Nashua, N. H., 11. Manchester, N. H., 4. Towanda, Pa., 10. Washington, Vt., 3. Mt. Pleasant, Iowa, 6. Avon, Ill., 6. Oakfield, Me., 5. Canton, N. Y., 4. Dexter, N. Y., 2. Watertown, N. Y., 11. Milford, Mass., 15. Gardiner, Me., 7. Auburn, N. Y., 2. Fort Plain, N. Y., 12. Franklin, Mass., 15. Malden, Mass., 11. Lowell, Mass., First, 6. South Weymouth, Mass., 19. Providence, R. I., Mediator, 4. Racine, Wis., 4. Wausau, Wis., 7. Monroe, Wis., 5. North Weymouth, Mass., 12. Total, 550.

* *

MAINE VISITATION DAYS

The Maine Universalist Convention has arranged a series of Visitation Days in the rural and village churches that are open during the summer. Motorists are invited to bring picnic lunches and enjoy worship and fellowship with us. The entertaining church will furnish coffee. All hours given are *standard time*. The program for the next few Sundays follows:

July 5

Bethel, 10.45 a. m., Speaker, Rev. M. S. Hill. Church is on the street leading from the center of the village toward Rumford.

Kingfield, 11 a. m. Speaker, Rev. Tracy Pullman. Church is on the crest of a hill just above the center of the village.

Greene, 2 p. m. Speaker, Rev. Milo G. Folsom. Church is on the State Road in the western part of the village. Picnic lunch at one o'clock.

July 12

North Anson, 10.45 a. m. Speaker, Rev. C. W. Rogers. Services of this Federated Church are held in the Congregational building just west of the center of the village.

Hope, 11 a. m. Speaker, Dr. C. Guy Robbins. Church is located at Hope Corner.

Livermore, 11 a. m. All day meeting. Morning speaker, Rev. George W. Sias. Afternoon speaker to be announced. Church is on State Road opposite Post Office.

July 19

West Paris, 10.30 a. m. Speaker, Rev. Eleanor B. Forbes. Church is on the road leading into the village from Trap Corner on the Portland-Bethel State Road.

Andover, 11 a. m. Speaker, Dr. James W. Vallentyne. At the east end of the covered bridge over Little River at Rumford Point, turn north and follow the improved road to Andover, crossing Little River just before reaching South Andover village. Church is in Andover village, about four miles farther on.

Readfield, 12 m. Speaker, Rev. Frederick S. Walker. Use of the church building is shared with the Methodists, whose service is held in the morning.

July 26

Stockton Springs, 10.45 a. m. Speaker, Dr. Ashly A. Smith. Church is on the State Road leading out of the village toward Bangor.

North Jay, 11 a. m. Speaker, Rev. C. E. Butterworth. Church is on the west side of the State Road leading from the village toward Framingham.

West Cumberland, 10.30 a. m. Speaker, Rev. Harry E. Townsend.

* *

NORTHFIELD 1925

July 14-22

The Women's Foreign Missionary Conference expects a great registration and is preparing a great program. The authors of the two study books, senior and junior, Helen Barrett Montgomery and Mrs. E. C. Cronk, will teach their respective books, "Prayer and Missions for Seniors," "Brave Adventurers for Juniors." A new feature will be the forum on World Peace conducted by Edward C. Carter and Miss Bertha Conde. Church women need to know the fundamentals underlying possible action by the United States in the coming session of Congress.

All the features which make Northfield so delightful and profitable will continue. Bishop McDowell of Washington, D. C., will preach Sunday morning; Mr. Milton Stauffer, of the Student Volunteer Movement, will give the World Survey Sunday evening; Rev. Howard Robert Weir, rector of the Grace Church, Salem, Mass., will conduct the Bible Hour each morning. The girls, camps are a great feature. Round Top is historic. There will be a pageant one evening, an international program, an evening on South America, an Oriental college session, with missionaries from many lands, and on Tuesday evening, the 22nd, a flag service for volunteers.

Come to Northfield. Send for circulars giving details to your Foreign Mission Board. Reduced railroad fares or summer tourist round-trip ticket to East Northfield, Mass.

Mrs. James Madison Pratt,
Chairman of Program Committee.
Mrs Henry W. Peabody,
Chairman of the Conference.

There is still time to make your reservation for Camp Murray. *Do it now.* Don't let another day go by before writing to

Miss Georgene E. Bowen,
21 Forest Street,
Bellows Falls, Vermont.

that you are to be one of the Camp Murray girls.

* *

NATIONAL CONFERENCE OF UNIVERSALIST LAYMEN

What more appropriate place could be conceived for Universalist laymen to meet and discuss their faith and their responsibilities than at Murray Grove, the home of that sturdy pioneer of liberalism, Thomas Potter? There will be a great gathering when the national conference opens during the third week of the Murray Grove season, that is, on Tuesday, August 4. The exact program will be announced later. It will be worth while and every layman who possibly can be in New Jersey at that time should be present and have a share.

* *

SUMMER SERVICES IN SWAMPSCOTT

Swampscott, Mass., as every one now knows, is to be the nation's summer capital. The President will be there. The beautiful city by the sea expects to be crowded with visitors and tourists.

In view of this condition the Swampscott Universalist church has arranged to remain open throughout the season. A service will be held each Sunday morning at 10.45.

Beginning with Sunday, July 5, the list of preachers for the summer is as follows:

July 5, Rev. Roger F. Etz, Secretary of the Universalist General Convention.

July 12, Rev. John S. Lowe, D. D., Superintendent of the Universalist General Convention.

July 19, Rev. Harold Marshall, D. D., Manager of the Universalist Publishing, House.

July 26, Rev. Samuel G. Ayres, D. D., minister of the Beacon Church, Brookline.

Aug. 2, Rev. Charles E. Clark, D. D., minister of the Universalist church, Medford Hillside.

Aug. 9, Rev. Rubens Rea Hadley, minister of the Newton Universalist church.

Aug. 16, Rev. Vincent E. Tomlinson, D. D., minister First Universalist Church, Worcester.

Aug. 23, Rev. Howard Charles Gale, Beverly.

Aug. 30, Rev. William Dawes Veazie, minister of the Universalist Church, South Weymouth.

Notices

SUNDAY SCHOOL INSTITUTES FOR 1925

Galesburg, Ill., July 19-24.
Ferry Beach, Me., Aug. 8-15.
Murray Grove, N, J., Aug. 30-Sept. 5.
Syracuse, N. Y., Oct. 16-20.

General Sunday School Association.
176 *Newbury St., Boston.*

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transferred to Maine, Charles E. Butterworth.

Received by transfer from Rhode Island, Samuel Gilbert Ayres, and Rubens Rea Hadley.

Harry E. Adams, Secretary.

* *

IOWA FELLOWSHIP COMMITTEE

Rev. W. O. Bodell has been granted fellowship by the Iowa Universalist Convention on transfer from Indiana.

O. G. Colegrove, Secretary.

* *

FERRY BEACH NECROLOGY

The Committee on Necrology of the Ferry Beach Park Association desires to include in its report tributes to all members of the organization who, since August, 1925, have passed to the higher life. Only four deaths have been reported, those of Mrs. Cordelia A. Quinby, Rev. W. R. Rowland, Mr. W. O. Jameson and Mr. Charles C. Wilmarth. If there have been others, the committee will be grateful for notification.

George E. Huntley, Chairman.
176 *Newbury St., Boston.*

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Transferred by letter, Rev. John Kimball to Vermont and Province of Quebec Convention; Rev. W. H. Morrison to Massachusetts; Rev. Wenonah Stevens Abbot to Maine.

Received by Letter, Rev. James Emery Coulter from Vermont and Province of Quebec Convention.

Granted clerical fellowship for one year to the Rev. Hubert T. Law, a Unitarian clergyman, settled at Charlestown, New Hampshire.

Henry A. Parkhurst, Secretary.

* *

MURRAY GROVE ASSOCIATION

39th Annuel Session, July 18-Sept. 7

Resident pastor, Rev. Helene Ulrich.

Reservations in charge of Miss Mary Gabell, 4729 Hazel avenue, Philadelphia. After July 15, Forked River, P. O., New Jersey.

The preachers at the Sunday morning services are as follows:

July 19, Rev. G. C. Boorn.
July 26, Rev. Clara E. Morgan.
August 2, Rev. D. C. Reilly.
August 9, Rev. J. A. Judge.
August 16, Rev. G. E. Huntley, D. D. (Memorial Sunday). Memorial Service at 2.30 p. m.
August 23, Rev. W. J. Metz.
August 30, Rev. J. M. Atwood, D. D.
September 6, Rev. Hal T. Kearns and Rev. G. H. Welch.

Services every Friday evening in the Waretown church.

Tuesday and Wednesday, Aug. 4 and 5, conference of National Laymen's Committee, mornings at 9; afternoons at 2.

Tuesday evening, Aug. 4, lecture by Alexander Cairns on Victor Hugo's "Bishop of D;" Wednesday, Aug. 13, second lecture by Mr. Cairns on "The College and the Cross."

Thursday, Aug. 13, annual meeting of the Murray Grove Association.

Friday and Saturday, Aug. 14 and 15, annual fair.

The fair is in charge of Mrs. E. M. Waller, 1204 Arrott Street, Philadelphia, until July 15 and thereafter Forked River, N. J.

The week of Aug. 16 will be devoted to general denominational matters in charge of Dr. John Smith Lowe, with speakers at the morning sessions as follows:

Monday, Rev. Stannard D. Butler; Tuesday, Rev. Vincent E. Tomlinson; Wednesday, Rev. George D. Walker, D. D.; Thursday, Rev. I. V. Lobdell; Friday, Rev. R. H. McLaughlin.

The week beginning Aug. 24, Women's Missionary Institute. Faculty: Mrs. Milo G. Folsom and Miss Jennie Lois Ellis.

The week beginning Aug. 31, Sunday School Institute. Faculty: Prof. Bruce W. Brotherston, Rev. John Murray Atwood, D. D., Rev. A. Gertrude Earle, Mrs. Janet H. Blackford.

Sept. 5 to 7 inclusive, Young People's Christian Union Institute. Faculty: Rev. Hal T. Kearns and Miss Ruth Owens.

There will be ample opportunity for rest and general recreation, including tennis, croquet, bathing and sailing.

* *

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N. E. McLaughlin, Monroe, Wis.

Obituary

Mrs. Cordelia S. Staring

Mrs. Cordelia S. Staring died June 3, at her home in Minneapolis, after a long illness. She was the widow of Miron S. Staring, former treasurer of the Staring Company, and a pioneer in Eden Prairie township, for whom Staring's Lake is named.

Mrs. Staring came to Minnesota territory from Maine with her father, William A. Stanchfield, one of the early day lumbermen here. Shortly afterwards, she married Mr. Staring, who was in charge of survey for the government of lands on the east bank of the Minnesota River. Mrs. Staring lived in Eden Prairie township until 1895, when she removed to Minneapolis.

She was one of the earliest members of the Church of the Redeemer, joining almost as soon as the church society was formed. She also was a life member of the Women's National Missionary Association of the Universalist Church. Three years ago, Mrs. Staring finished a complete study of the Holy Grail, and later wrote and published a book giving her interpretation under the title of "The Mystic Meaning of the Grail Legend," which has been widely circulated in public libraries of the country.

Funeral services were held June 5 from Lakewood chapel. Surviving Mrs. Staring are two sons, Stanley S. Staring and J. D. Staring of Minneapolis, and three sisters and three brothers.

Daniel L. Allen

In the death of Daniel L. Allen, of Waterloo, Quebec, another loyal and life-long Universalist has passed to his rest. Mr. Allen died May 30 He was born in Waterloo, May 3, 1839. He and his brother George entered into the business founded by his father, Charles Allen, who emigrated from Newfane, Vt., one hundred years ago, when both were young men. They became the founders of the well-known firm of Allen, Taylor & Co., manufacturers of machinery and foundrymen. Mr. Allen received his education in the schools of his native village, but early in life engaged in business and was successful in accumulating a considerable fortune.

He was widely known as a man of strict integrity, good judgment, unswerving honor and honesty, and an upright citizen.

In August, 1878, Mr. Allen was united in marriage with Miss Alice J. Clark, who subsequently became widely known in the Vermont and Province of Quebec Convention as among its most active women workers. Mrs. Allen survives her husband, and during recent years had devoted herself wholly to caring for her husband.

Funeral services were held at the Masonic Temple, Waterloo, Tuesday afternoon, June 2, members of the local lodge of A. F. and A. M. and of the Chapter, of both of which Mr. Allen was a member, were present in a body and took part in the services.

Mrs. Albert E. Clarke

Mrs. Albert E. Clarke, mother of Mrs. Stanley S. Staring, was born Aug. 2, 1849, and died May 24, 1925.

Mrs. Clarke was a native of Beaver Dam, Wis., and became the wife of Mr. Albert E. Clarke, a former general attorney of the Minneapolis and St. Louis Railway, at Trempeleau, Wis., where they lived for many years. Thereafter they made their home in Fort Dodge, Iowa, and from there moved to Minneapolis.

During the years of her residence here, Mrs. Clarke has been a faithful and joyous worker in the Church of th Redeemer. Having joined the church in 1908, her devotion has been a constant source of inspiration to those in positions of leadership. The same characteristic marked her work in the various women's organizations of the city of which she became a member.

She was one of those rare souls who can smile in the face of hardship and sorrow. We, who knew her best, find comfort in the thought that our last moments with her were filled with joyful fellowship. The splendid example of her faith and joyous devotion will remain with us as a benediction.

Ellsworth C. Reamon.

Clara E. Butterfield

The church at East Dixfield, Maine, has lost one of its most devoted workers in the death, on May 10, of Miss Clara E. Butterfield, who was born in that village, Jan. 16, 1856. She studied at the New England Conservatory of Music in Boston, and taught music in Norwich, Conn., Lewiston and Auburn, Me., and held positions as organist in churches in all these cities. In the last, she became a member of the Elm Street Universalist church. She was also a successful public school teacher, but thirty-two years ago gave up her teaching to enter business with her sister, Miss Edith A. Butterfield, who survives her, in her former home at East Dixfield. To the little church there, and to its Sunday school, she gave her best, both as musician and teacher. She was one who lived her religion every day, even in her last illness. Her nurse said she never saw such a patient sufferer.

On the day of the funeral a large number of friends and neighbors called to pay their tributes of respect and love. The services were private, attended only by relatives, and were conducted by the State Superintendent.

Stanley Manning.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Rev Charles Wendte Jan 26
The Unitas Chor the Ministry

Crackling

An Australian visitor to the United States tells the following story:

An American was being shown about the bush when a herd of bullocks made its appearance.

"What are those?" the American asked.

"Bullocks, of course," was the answer.

"In America they are three times as big," the visitor remarked.

A flock of sheep passed and again there was inquiry as to what they were. "Sheep, of course," the Australian replied.

"Guessed they were rabbits," quoth the American.

By this time the Australian had learned something, and when three kangaroos hopped along and the American inquired what they were, he replied, "Grasshoppers, of course."—*Pittsburgh Chronicle-Telegraph.*

* *

There were two jolly cobblers living in the same village, one on each side of the street, and mighty jealous of each other. One was a bit of a scholar, and proud of it. The other knew nothing but his own trade. One day the scholar thought it was time he made a bid to get more trade than his rival. So he put up a board, and on it was written in a good round hand: "Mens Sana in Corpore Sano." But the other fellow was not to be so easily beaten. He, too, put up a board, and on it was written in a wobbly, rather abominable hand: "Men's and Women's Sana in Corpore Sano."—*London Daily Express.*

* *

An English hostess was very proud over the elevation of one of her family to the House of Lords. "This makes the second of our family in the Peers," she remarked to one of her callers. "Have you any relation in the House of Lords?"

"No," was the calm reply, "but I have two maiden aunts in the Kingdom of Heaven."—*Christian Register.*

* *

"And what did you think of Venice?" asked the friend.

"Venice? Venice?" said Mrs. Greening. Then she turned to her husband. "Did we go to Venice, George?"

"Don't you remember we stopped there, but there was a flood on, so we didn't leave the station?"—*Epworth Herald.*

* *

First Newspaper Headline Writer: "Give me a synonym for 'finny tribe.' "

Second Headline Writer: "How about 'fish?' "

First Headline Writer: "Fine! I never thought of that."—*Life.*

* *

"Why is a strong man like you found begging?"

"Ah, madam, it is the only profession in which a gentleman can address a beautiful lady without the formality of an introduction."—*Toronto Telegram.*

The Five Year Program

National Laymen's Committee

Although the summer season is starting, we are slowly and steadily adding to our Honor Roll. Four churches came in last week making a total of 105. This represents an amount pledged for the period of one year of $68,304 or over $340,000 for the five years. One of these new churches doubled its quota and another one, asked for $150 for the five year period, paid in full $500 for the five years.

THE HONOR ROLL

Baltimore, Md.
Waltham, Mass.
Tarpon Springs, Fla.
Mount Pleasant, Iowa
Central Square, N. Y.
Cicero, N. Y.
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
Everett, Mass.
Grand Rapids, Mich.
Hartford, Conn.
Lynn, Mass.
Fork Ridge, W. Va.
Standing Stone, Penn.
Freeport, Maine
Augusta, Maine
Greenville, Ohio
Andover, Maine
Divine Paternity, New York City
Little Hocking, Ohio
Woodstock, Vt.
Miami, Florida
Methuen, Mass.
Wellsburg, Penn.
Rumford, Maine
Williamsville, Vt.
Washington, D. C.
Olive Branch, Ohio
Caledonia, Ohio
Quincy, Mass.
Kingsley, Penn.
Exeter, Maine
Medford Hillside, Mass.
Newark, N. J.
Waltonville, Ill.
Stafford, Conn.
Norwalk, Ohio
Rochester, N. Y.
Table Grove, Ill.
Milford, Ohio
Springfield, Second, Mass.
Blanchester, Ohio
Cuba, Ohio
Van Hornesville, N. Y.
West Somerville, Mass.
Nunda, N. Y.
Chicago, St. Paul's, Ill.
Spencer, Mass.
Bradford, Penn.
Oak Park, Ill.

Fairfield, Maine
Hop Bottom, Pennsylvania
Burlington, Kentucky
Galesburg, Illinois

The Black River Association of the State of New York recently passed the following resolution: *Resolved,* that we approve the Five Year Program of the General Convention of the Universalist Church in raising $200,000 a year for five years as a forward movement in successful Christian service in the foreign and in the home missionary field, for the Perin-Cate House, the Washington Memorial Church, and for the essential church work, and we recommend to the churches we represent and to individuals in our communities, that they share with the other churches and individuals of our denomination in the privilege of making said movement a success, and we wish to commend the Dexter church for taking the lead in our communities in this movement.

REMEMBER THE DATES AUGUST 4 AND 5

Conference of the National Laymen's Committee at Murray Grove, New Jersey